Chapter 1
The Berlin Chronology of the Second Millennium B.C.

Limitations of the Berlin Chronology

Margin of Error

In chapter two of the book *Piankhi the Chameleon*, and again throughout the third book in our *Displaced Dynasties* series, we utilized the chronological data contained on two unique hieroglyphic inscriptions, a Serapeum stele housed in the Louvre, and a large monument displayed in the Berlin Museum, referred to in this book simply as the Berlin stela (see figure 1, page 3 below). In the Louvre inscription are recorded a dozen generations of a Memphite high priest of Ptah named Ashakhet. On the Berlin stele, in four rows, each containing 15 separate genealogical entries, another Memphite priest of Ptah traced his priestly ancestry back sixty generations, spanning almost a thousand years, apparently utilizing the detailed archives of the cult of Ptah in Memphis. In the latter document each of the genealogical entries consists of a standardized sketch of a priest with accompanying text, an entry which contained the priest's name, and frequently the name of a pharaoh reigning at the time of the priest's term in office. The two genealogies can be easily synthesized. The seventh generation on the Ashakhet stele, and the ninth item on the Berlin stele contain the name of the identical high priest Shedsunefertem. And the remaining five generations on the Ashakhet stele match perfectly with the 10^{th} through 14^{th} generations on the Berlin genealogy. Combining the information on the two stelae enables us to entend the genealogy of Ashakhet to 58 generations. Henceforth we will refer to this extended chronology as the *Genealogy of Ashakhet*.

The names of pharaohs, where present, enabled us in the previous two books to utilize these two monuments for chronological purposes, ostensibly to determine the order and lengths of Egyptian dynasties 18-22, through the first four hundred years of the 1^{st} millennium B.C. We

repeat the process one last time in order to go backward in time, sketching an outline of the dynastic chronology of the second millennium B.C.

Our earlier analysis of the Louvre stele and the first two rows of the Berlin monument was based on four assumptions, each one critical for the interpretation of the documents. In the first place we determined that the author of the Louvre stele, the high priest Ashakhet, was born around the year 600 B.C. and served as high priest around the year 565 B.C., the years Nebuchadnezzar of Babylon invaded Egypt and destroyed the infrastructure of the land. We also demonstrated, based on both internal and external data, that each generation of his genealogy should be allotted 16 years, and that Ashakhet's high priestly ancestors served their respective pharaohs around the age of 35 years. Finally, we accepted the data preserved by Ashakhet, and by his counterpart, the author of the Berlin stele, as reliable, a fact confirmed by comparing the results of our analysis with a 1st millenium chronology independently established. The ends justified the means. Our assumptions proved to be valid.

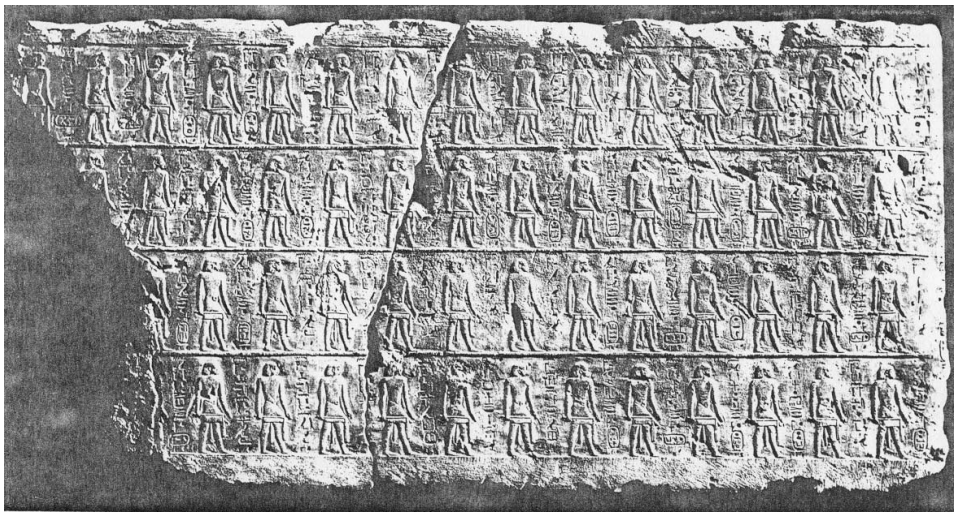
We did pause in our earlier analysis to defend the unusually low estimate of 16 years per generation of service for the priestly cult of Ptah. Not only was that small number necessary in order to harmonize the data of the Berlin monument with the historical situation otherwise determined; it was demanded by internal considerations. In particular we noted the fact that the six generations at the beginning (extreme right) of the second row, those belonging to the four priests who served Ramses II during his long reign (2.2-2.5) and the two who served Seti I, the father of Ramses II (2.6-2.7), must have spanned the combined 85 years assigned to these kings in the traditional Egyptian chronology. In fact, they suggested to us that the duration of Seti's reign needed to be increased by at least a decade. In no way could the 16 years per generation be reduced; nor could it be increased by any significant amount and still accommodate these six entries.

In *Piankhi the Chameleon* and *The Genealogy of Ashakhet Part 1* we utilized only the Louvre inscription and the first two rows of the Berlin stela, generations numbered consecutively from 1.1 to 2.15, thus around twenty-eight of the fifty-eight generations of ancestors of Ashakhet. Over this time span even a slight increase in the figure of sixteen years

per generation would not have significantly affected our overall argument. The number sixteen was maintained as much for ease of computation as for assured accuracy. For example, had we assumed a figure of 16.25 years per generation instead of 16 years, a number still sufficiently small to explain the Seti I/Ramses II data, dates would have been moved back only six years in the 400 years represented by the twenty five generations. Our argument in these earlier books would have remained essentially the same. Thus the number 16 was maintained throughout.

It follows from this discussion that any error in the years per generation number would necessarily be cumulative, and over the entirety of the fifty-eight generations of Ashakhet (928 years) represented on the two stele, might become significant. The same quarter of a year increase hypothesized above would amount to almost 15 years cumulative error at the extreme upper limit of the document. We must be cognizant of this potential error. It must be taken into account as we move backward in time into the second millennium.

Figure 1: The Berlin Stele



Eighteenth Dynasty Beginning

Our interest in this book lies in the final two rows of the Berlin stele, entries which begin several generations into the 18th dynasty. When last we examined the *Genealogy of Ashakhet* we determined that the 18th dynasty began near the end of the second millennium. That date is easily determined from the Berlin stele. The entry in position 3.4 includes a reference to Nebpetire Ahmose, the founder of the dynasty. A strict application of our interpretive rules enables us to conclude that the priest Menet mentioned in this entry was born around the year 1096 B.C. and served Amasis around the year 1061 B.C. Since the Hyksos king Apophis, whom Ahmose replaced on the Egyptian throne, is mentioned in position 3.5 (dated 1077 B.C.), we assume that the transition into the 18th dynasty took place sometime between 1077 and 1061 B.C. Thus we begin our analysis of the 2nd millennium with the assumption that the 18th dynasty began around the year 1069 B.C. If the figure of 16 years per generation is in error and were to be increased slightly, that 1069 date would necessarily have to move back in time 8.5 years for every quarter year increase in the length of a priestly generation. For the time being however, we avoid making any correction to the dates provided by the Berlin stele. Any changes will be made on an ad hoc basis at the appropriate time in order to harmonize the Berlin chronology with that of the second millennium determined from other sources, primarily from data supplied by Jewish historians. The changes will be slight.

In table 1a and table 1b below we apply our basic principles to the entries in the final two rows of the Berlin stele, creating a rough chronology of the second half of the second millennium B.C.

Before we begin to analyze this chronology we should one last time defend the assumption of 16 years per generation, this time using the sparse data contained on rows three and four. A glance at table 1b informs us that two unnamed priests served the king Hakare (Sesostris III) in generations 4.1 and 4.3, and thus presumably in the intervening generation as well. On the assumption of 16 years per generation this would suggest that Sesostris reigned approximately 32 years, which agrees favourably with the traditional history. Egyptologists are adamant that this famous king died in his 33rd year. At most we can justify

increasing the sixteen years per generation figure only slightly and still argue that the data on the stele is historically accurate.

Table 1a: The Berlin Stele Chronology (Row 3)

Position Number	Priest or Prophet Named	Name of King Served	Approx. Date of Birth	Approximate Date of H.P./Prophet
3.1	Ty	Not named	1048 B.C.	1013 B.C.
3.2	Pa'emrud	Djeserkare (Amenhotep 1)	1064 B.C.	1029 B.C.
3.3	Ty	-----	1080 B.C.	1045 B.C.
3.4	Menet	Nebpetire (Ahmose 1)	1096 B.C.	1061 B.C.
3.5	-----	'Ipp (Apophis)	1112 B.C.	1077 B.C.
3.6	-----	Srk (Salatis?)	1128 B.C.	1093 B.C.
3.7	-----	-----	1144 B.C.	1109 B.C.
3.8	-----	-----	1160 B.C.	1125 B.C.
3.9	-----	-----	1176 B.C.	1141 B.C.
3.10	-----	-----	1192 B.C.	1157 B.C.
3.11	-----	-----	1208 B.C.	1173 B.C.
3.12	-----	'-qn	1224 B.C.	1189 B.C.
3.13	-----	'Iby	1240 B.C.	1205 B.C.
3.14	-----	-----	1256 B.C.	1221 B.C.
3.15	-----	-----	1272 B.C.	1237 B.C.

Table 1b: The Berlin Stele Chronology (Row 4)

Position Number	Priest or Prophet Named	Name of King Served	Approx. Date of Birth	Approximate Date of H.P./Prophet
4.1	-----	H'-k'-R (Sesostris III)	1288 B.C.	1253 B.C.
4.2	-----	-----	1304 B.C.	1269 B.C.
4.3	-----	H'-k'-R' (Sesostris III)	1320 B.C.	1285 B.C.
4.4	-----	Nwb-k'-w-R') Amenemhet II)	1336 B.C.	1301 B.C.
4.5	-----	Hpr-k'-R' (Sesostris I)	1352 B.C.	1317 B.C.
4.6	-----	S-htp-'b-R' (Amenemhet I)	1368 B.C.	1333 B.C.
4.7	-----	Skr-m-hb	1384 B.C.	1349 B.C.
4.8	-----	-----	1400 B.C.	1365 B.C.
4.9	-----	-----	1416 B.C.	1381 B.C.
4.10	-----	-----	1432 B.C.	1397 B.C.
4.11	-----	-----	1448 B.C.	1413 B.C.
4.12	-----	-----	1464 B.C.	1429 B.C.
4.13	-----	Nb-hrw-R' (Mentuhotep)	1480 B.C.	1445 B.C.
4.14	-----	-----	1496 B.C.	1461 B.C.
4.15	-----	-----	1512 B.C.	1477 B.C.

Dates for Mentuhotep II and Amenemhet I

Several aspects of the Berlin data as outlined in table 1b are deserving of comment.

1) Two dynasties prior to the 18th are clearly cited in the genealogy. The 11th dynasty is represented by the single reference to Neb-herew-Re Mentuhotep in position 4.13, and the 12th dynasty is represented by four kings, Amenemhet 1 through Sesostris III, in positions 4.1 through 4.5. These entries for the 11^{th} and 12^{th} dynasties, and the earlier third row entries for the 18^{th} dynasty, beginning with Nebhepetre (Ahmose 1) in position 3.4 (figure 1a), are separated by multiple generations which omit king names, suggestive of the fact that during these intervals Egypt may have been ruled simultaneously by multiple kings. The gap between the 12^{th} and 18^{th} dynasties, wherein several foreign rulers are named, is at least consistent with the view of the traditional history, which believes that Egypt was ruled by foreign invaders prior to the beginning of the 18^{th} dynasty. This specific group of foreigners is referred to collectively as the Hyksos.

2) According to the Berlin chronology the 11th and 12th dynasties were separated by a full century, this in contrast to the traditional history which claims that the two dynasties ruled in succession. Needless to say this aspect of the genealogy has "raised the eyebrows" of most Egyptologists, and needs to be discussed in some detail.

3) The unnamed priest who served the 11^{th} dynasty king Nebherewre Mentuhotep was born around the year 1480 and served the king around the year 1445 B.C., this assuming a strict application of the 16 years per generation figure by which we have interpreted the Berlin genealogy. While we continue to maintain the general viability of this number, we have already argued the case that even a small error may have produced a significant discrepancy in dates as far back as the time of Mentuhotep, only two generations removed from the beginning of the document. Thus the date 1445 for Mentuhotep may be as much as fifteen years too late, perhaps even a few years more. It follows that the date may be moved back as early as 1460 B.C. or slightly earlier. The precise date

must ultimately be decided on other considerations. For the time being we adopt this slight adjustment to the Berlin data. The alteration will be justified momentarily.

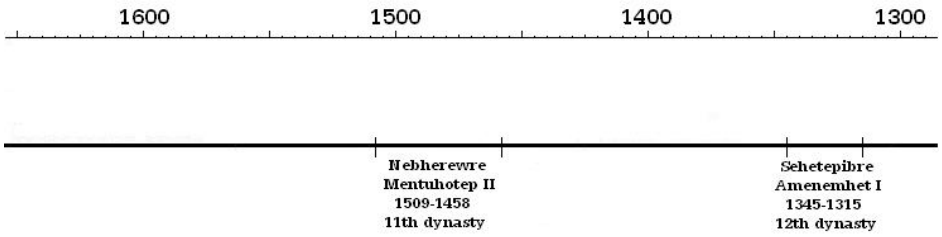
4) If a priest of Ptah served king Nebherewre Mentuhotep around the year 1460 B.C. then Nebherewre must have died only a few years later. This conclusion follows from the known history of the life of this king. In a later chapter we will discuss the fact, accepted by all Egyptologists, that Mentuhotep began his reign as king of Upper Egypt, Thebes being his primary residence. The delta area, including Memphis, was at the time under the domination of pharaohs of the 10th Heracleopolitan dynasty. By degrees Mentuhotep extended his rule northward, drove the Heracleopolitans from central Egypt around his twentieth year, and over the course of the next several decades assumed sovereignty over the whole of the delta. Only in the final decade of his life could it be said that Mentuhotep was pharaoh over all of Egypt. Only then could he be recognized as such by priest of the cult of Ptah in Memphis.

5) If Mentuhotep ruled for 51 years, as claimed by a majority of scholars, and if his reign ended several years after the 1460 adjusted date provided by the Berlin chronology, then the dates for Mentuhotep must arguably be approximately 1509-1458 B.C. This king was the second of the 11th dynasty who bore the nomen Mentuhotep. This Mentuhotep II was succeeded by his son, who was named after him, and with this third Mentuhotep the dynasty ended.

6) A strict reading of the Berlin data suggests that Sehetepibre Amenemhet I, the founder of the 12th dynasty, was on the throne in 1333 B.C. Sufficient to say that this date may need to be moved back a decade, only slightly less than was the case for the dates of Mentuhotep II. But this is only the beginning of the chronological problems associated with this king. We have already mentioned the fact that the traditional history places the 12th dynasty in immediate succession to the 11th, whereas the Berlin stela appears to assume an interval of at least 100 years between the two. The traditional history also assigns to Amenemhet a reign length of precisely 30 years. The Berlin genealogy instead credits this king with a single genealogical entry, suggestive of the fact that his reign was of considerably shorter duration. Clearly some extended discussion is in

order. The matter will occupy an entire chapter later in this book. For the time being we simply assign to this king, and thus to the beginning of this dynasty, the years 1345-1315 B.C. These dates cannot be far from correct, the 1333 B.C. date from our table 1b falling roughly in the middle of his reign.

Figure 2: Provisional dates for Mentuhotep II and Amenemhet I



Revised Chronology for Dynasties 9-12

Thus far we have restricted our discussion to two pharaohs named in the Berlin stele, Mentuhotep II and Amenemhet I. We will say no more about Amenemhet I at this time. The 12th dynasty is best discussed in historical sequence and will be left to a later chapter. Sufficient to say that Amenemhet I was the founder of the dynasty. Its length will be determined in later discussion.

As for Mentuhotep II and the 11th dynasty we add only the following detail at this time. It is well known that this king was succeeded by a son, also named Mentuhotep, whose reign lasted for 12 years. His dates, accordingly, must be 458-446 B.C. According to some sources the reign of this Mentuhotep III ended the dynasty. According to others an enigmatic fourth Mentuhotep ruled for several years afterward. In due time we will determine that the reign of Mentuhotep IV is an illusion. Following the death of Mentuhotep III civil strife erupted throughout Egypt and a prolonged period of chaos prevailed. If Mentuhotep IV, a

son of Mentuhotep III, attempted to bring order out of chaos, he certainly failed and may have died in the upheaval. Egypt entered a prolonged period of anarchy which may have lasted fully a hundred years. An entire chapter will be devoted to its description. It is a well documented time of trouble.

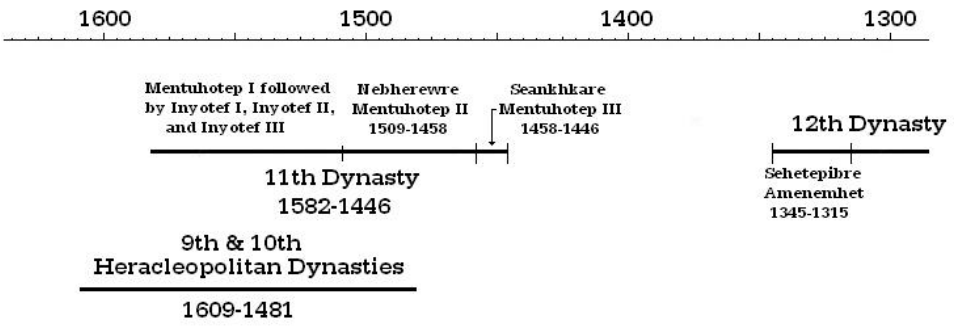
Thus in our figure 3 which follows we end the 11th dynasty with the reign of Mentuhotep III.

According to the influential *Cambridge Ancient History*, whose chronological data we follow consistently in the following arguments, Mentuhotep II was preceded by a sequence of three kings by the name of Inyotef and they in turn were the successors of another king Mentuhotep, the first of that name. This sequence of four kings ruled Upper Egypt for a combined 73 years. Assuming that the Cambridge History is correct in the relative placement of these kings (though not in their absolute dates) we should assign to the 11th dynasty the dates 1582-1446.

That same Cambridge history affirms that Lower Egypt was ruled for much of the duration of the 11th dynasty by two dynasties of kings with residence in Heracleopolis in middle Egypt – hence their designation as the 9th and 10th Heracleopolitan dynasties. The kings of these two dynasties combined are credited with ruling Lower Egypt for a total of 128 years, their reign ending when Mentuhotep overtook their capital in his 29th year (1481 B.C. in the revised history). If Egyptologists can be trusted as to the length of the combined 9th and 10th dynasties we can confidently assign the dates 1609-1481 to the Heracleopolitan era.

We summarize this data in figure 3 below.

Figure 3: Revised Dates for Dynasties 9-11
and the Beginning of Dynasty 12



Revised Chronology 1900-1446

There remains for us to outline a revised Egyptian chronology back to the beginning of the 2nd millennium.

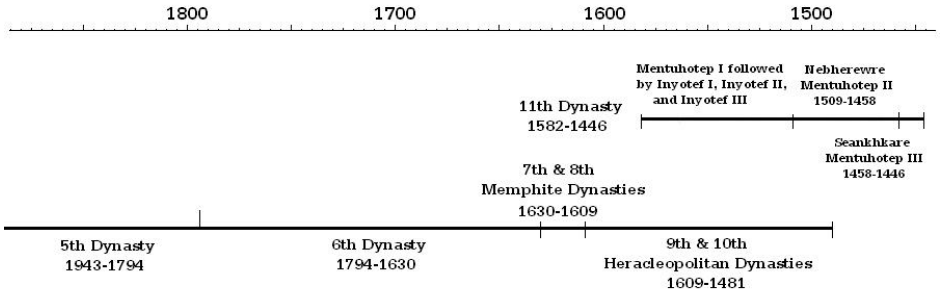
According to the traditional history the reign of Mentuhotep II began in the year 2060 B.C., once again using as our source the *Cambridge Ancient History*. The dates provided by other scholars seldom differ from this number by more than a dozen years. It follows that dates for the reign of Mentuhotep II, and by extension for the reigns of his near contemporaries, can be obtained by simply subtracting 551 years from the traditional dates for these kings. The procedure can be extended to all dynasties preceding the 11th on the assumption that Egyptologists have correctly determined the correct relative, though not the correct absolute dates, for these sequences of kings. In table 2 below we list the traditional dates for Egyptian dynasties 5-10 following the Cambridge History. The revised dates which follow in the second column are obtained by lowering these dates by precisely 551 years. For the purposes of this initial chapter these dates should provided an adequate framework for discussion. The reader should expect to see some modest adjustment of these dates as our analysis proceeds.

Table 2: Dynasties 5-10 (Traditional & Revised Dates)

Dynasty	Traditional History	Revised History
5th	2494-2345	1943-1794
6th	2345-2181	1794-1630
7th	2181-2173	1630-1622
8th	2173-2160	1622-1609
9th	2160-2130	1609-1579
10th	2130-2040	1579-1481

Incorporating these dates into the timeline already established we arrive at the chronology outlined in figure 4 below. The provisional dates for dynasties 5 and 6 will be revised downward considerably in later chapters. But first we need to put biblical events into this picture, utilizing data contained in the Hebrew Bible.

Figure 4: Revised Chronology 1900-1446



Biblical Chronology 1900-1446

Assigning dates to the pivotal second millennium events described in the Hebrew Bible is a relatively straightforward matter. The Jewish historians who later recorded the history of the nation apparently had recourse to fairly detailed genealogical material collected and collated by scribes over the preceding centuries, materials which had been meticulously cared for and preserved in the state archives. Sufficient numbers of dated anecdotal insertions are provided in the Hebrew Bible to provide a reasonably accurate overview of national events as they unfolded.

We accept the dates provided by the ancient Jewish scribes at face value. Our rational is clearly stated. Sooner trust what are arguably early and carefully preserved records of events as they transpired in the lives of scribes contemporary with those events, than the vain speculations of twentieth and twenty-first century scholars based on fragmentary and often misinterpreted evidence.

The biblical evidence is clear and incontrovertible. According to 1 Kings 6:1 the Jewish exodus from Egypt under the leadership of Moses took place precisely 480 years prior to the 4th year of king Solomon. Since we have adopted a chronology which dates the beginning of Solomon's reign sometime in the year 970 B.C., the exodus must have taken place around the year 1446 B.C. (966 B.C. + 480 years). We are also informed from Exodus 12:40-41 that the entrance of the family of the patriarch Jacob into Egypt took place, to the very day, 430 years prior to the exodus from Egypt. Without doubt the reference alludes to the arrival in Egypt of Joseph's brothers and his father Jacob in 1876 B.C. (1446 B.C. + 430 years).

The biblical text also allows us to assign dates, both birth and death, to Joseph, his father Jacob, his grandfather Isaac and great grandfather Abraham. There is no reason to doubt the validity of the numbers provided, notwithstanding the unusually long lives of all of these notables. This was a different age, the final generations of a culture that

habitually lived much longer than modern science has been able to reproduce for our so-called enlightened age.

According to Genesis 41:46 Joseph was 30 years old when first introduced to pharaoh, and therefore 39 years old after 7 years of plenty and 2 years of famine, at which time, according to Genesis 45:6, Jacob arrived in Egypt. This implies Joseph was born in 1915 (1776 B.C. + 39 years). And since according to Genesis 50:22, 26 he lived to be 110 years of age, his death must be dated to 1805 B.C. The dates for Joseph are therefore 1915-1805 B.C.

When Jacob arrived in Egypt in 1876 B.C. he was 130 years of age, this according to Genesis 47:9. It follows that he was born in 2006 B.C. And since, according to Genesis 47:28 he lived to be 147 years of age, his death must be dated in 1859 B.C. The dates for Jacob are therefore 2006-1859 B.C.

According to Genesis 25:26, Jacob was born when Isaac was 60 years of age. Isaac's birth must therefore be dated to 2066 B.C. According to Genesis 35:28 he died at the age of 180, thus in 1886 B.C. The dates for Isaac are therefore 2066-1886 B.C.

Isaac was born when Abraham was 100 years of age, this according to Genesis 21:5. Abraham's birth must therefore be dated to 2166 B.C. According to Genesis 25:7, Abraham lived to the age of 175 years. That places his death in 1991 B.C. The dates for Abraham are therefore 2166-1991 B.C.

For the most part we are not concerned with the lives of Abraham, Isaac and Jacob. Our 2nd millennium chronology begins with the arrival of Joseph in Egypt at the age of 17 (Genesis 37:2) and the famine which began when he was 30 years old (Gen 41:46).

Returning momentarily to the time of the exodus, we provide three further dates of some importance, all concerned with the life of Moses.

We have dated the exodus in the year 1446 B.C. According to Exodus 7:7 Moses was eighty years old at the onset of the plagues which

precipitated the exodus. It follows that Moses was born around the year 1526 B.C. According to Acts 7:23 he was approaching the age of 40 when his killing of an Egyptian official led to his self imposed exile in the wilderness of Midian. Therefore, that exile must be dated 1486-1446 B.C. And finally, according to Deuteronomy 34:7 Moses died at the age of 120, thus in the year 1406 B.C., on the eve of the entrance of the descendants of Jacob, the "children of Israel", into the promised land.

One final date should be sufficient to blend the history of the children of Israel with the dynastic history of Egypt in the second millennium B.C. We note that the book of Exodus begins with a summary statement discussing the growth of the extended family of Jacob who entered Egypt (70 in number according to Genesis 46:27) into a multitude numbering in the hundreds of thousands, an explosion in population which must have occupied considerable time.

> And all the persons who came from the loins of Jacob were seventy in number, but Joseph was already in Egypt. And Joseph died, and all his brothers and all that generation. But the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them. Now a new king arose over Egypt, who did not know Joseph. (Exodus 1:5-8)

The new pharaoh is credited with initiating the enslavement and affliction of the descendants of Jacob.

The only hints as to the length of time required for the seventy to multiply so as to fill the land are the dual facts that a new king arose "who did not know Joseph" and that "all the original generation had died in the interim. Since lifespan in those days was around 120 years, we assume that the youngest children who entered Egypt with Jacob in 1867 would be deceased by 1747. The beginning of the enslavement and persecution of the Israelites must have taken place sometime after 1747 but before the birth of Moses in 1526.

Two factors contribute to our selection of the year 1609 B.C. as the year of the new pharaoh. On the one hand it seems necessary to allow sufficient time to allow for the growth of population from seventy to about a half million persons. On the other hand the text seems to indicate

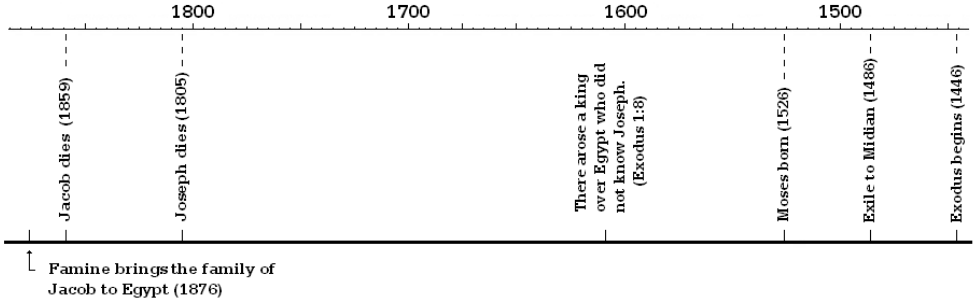
that the affliction of Israel prior to the birth of Moses lasted sufficiently long to allow for further multiplication of the numbers of Israelites, thus several generations. During this prolonged period of persecution the Israelites are credited with constructing two entire cities in the eastern Delta.

> So they appointed taskmasters over them to afflict them with hard labor. And they built for Pharaoh storage cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel. (Exodus 1:11, 12)

One final factor was considered in arriving at the specific date in question. The arrival of a pharaoh who did not know Jacob seems to imply not only a change in pharaoh, but a change in dynasties within Egypt. In our revised scheme the only change in the political landscape in Egypt that can explain the sudden antagonism toward landed immigrants in Egypt took place when the 9th and 10th Heracleopolitan dynasties replaced the more benevolent Memphite kings of the 7th and 8th dynasties. This change occurred in 1609 B.C. in the revised chronology. In due time we will justify this selection.

The data as presented above is incorporated into the timeline in figure 5 below. We are reasonably confident that these numbers are accurate within a few years.

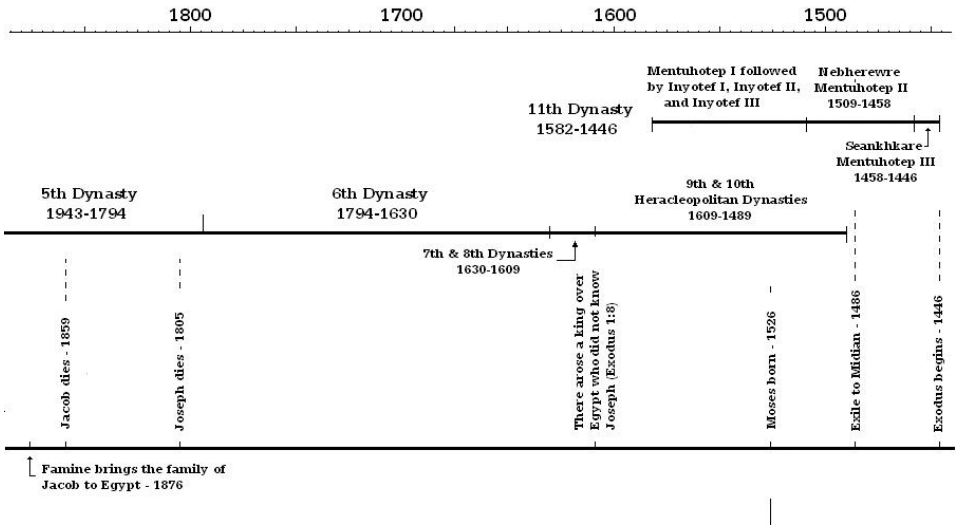
Figure 5: Biblical Chronology 1900-1446



Revised and Biblical Chronologies Synchronized

There remains for us one final task, that of blending the revised chronology of Egypt for the period in question (figure 4) with the chronology of Israel for that same period of time (figure 5). The result is displayed below in figure 6.

Figure 6: Revised and Biblical Chronologies Synchronized 1900-1446


1800
1700
1600
1500
Mentuhotep I followed by Inyotef I, Inyotef II, and Inyotef III
Nebherewre Mentuhotep II 1509-1458
11th Dynasty 1582-1446
Seankhkare Mentuhotep III 1458-1446
5th Dynasty 1943-1794
6th Dynasty 1794-1630
9th & 10th Heracleopolitan Dynasties 1609-1489
7th & 8th Dynasties 1630-1609
Jacob dies - 1859
Joseph dies - 1805
There arose a king over Egypt who did not know Joseph (Exodus 1:8)
Moses born - 1526
Exile to Midian - 1486
Exodus begins - 1446
Famine brings the family of Jacob to Egypt - 1876

The balance of this book will attempt to explain, defend and make adjustments to the revised history of Egypt represented by this timeline. Additionally we will extend it forward in time to the beginning of the 18th dynasty at the end of the second millennium, continuing to rely on the data on the Berlin stela summarized in tables 1a and 1b. It will be a time consuming process. Hopefully the argument will be convincing.

Chapter 2
The Patriarchal Age

The Patriarchs in Context

Fundamental Uncertainty

In the last chapter we developed a provisional revised dynastic history of the 2nd millennium B.C. We provided dates for Egyptian dynasties 5-11 and a scattering of dates for key 12th, 17th, and 18th dynasty kings as those king's names appear on the Berlin stela. The observant reader will have noticed immediately that the tentative chronologies for the first and second halves of the millennium were developed using entirely different methodologies. The dates from the time of Mentuhotep II (1509-1458) forward through to the end of millennium were based on the Berlin stela, and are assumed to be accurate to within fifteen or twenty years. On the other hand, the dates for the 11th dynasty kings who preceded Mentuhotep II, and for all dynasties earlier than the 11th, were otherwise obtained by simply reducing the traditional dates for these kings and dynasties by 551 years, the duration which separates the traditional and revised dates for Mentuhotep II (see Table 2). It follows that the reliability of the dynasty 5 -11 chronology outlined in Figures 4 and 6 depends entirely on the accuracy with which Egyptologists have determined the duration of these earlier dynasties. Unfortunately, that determination may be seriously in error. Primarily for that reason we will curtail our discussion in this chapter related to those earlier years. For that reason also much of what is said should be treated with caution. Our confidence regarding dates beginning with the reign of Mentuhotep II, who initiated what Egyptologists call the Middle Kingdom of Egypt, does not extend backward to the 1st intermediate period (dynasties 7 through to the early 11th) and in particular to the Old Kingdom (dynasties 3-6).

When we question the reliability of the traditional dates for dynasties 3-10, which we will do throughout this chapter, we are in good company. A wide variety of dates are assigned them by Egyptologists, a fact which calls into question the interpretation of the documents on which these

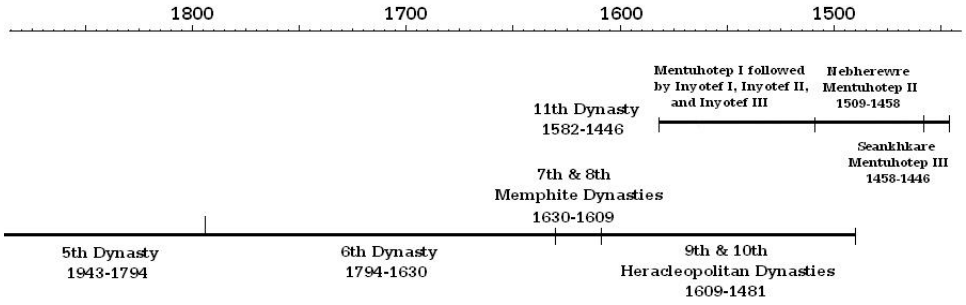
dates depend. These primary source documents, which include the king lists of Saqqara and Abydos, the Turin canon, and Manetho as interpreted by Africanus and Eusebius, are at times widely divergent in their understanding of which kings ruled during the various epochs, much less on the duration of their reigns.

Tentative Chronology 2135-1481 B.C.

Having stated the uncertainty which underlies our results, we proceed to extend our second millennium timeline from the last chapter to include the 3rd and 4th dynasties. We will then attempt to modify this timeline to accomodate the data forthcoming from the monuments of Egypt. At minimum the results will provide a basis for further research and should suggest the direction that research might take.

We begin by reproducing in figure 7 below the timeline for dynasties 5-11 developed in the last chapter (cf. figure 4).

Figure 7: Provisional Revised Chronology 1900-1446



Earlier this timeline was sufficient to span most of the 2nd millennium, the proposed limits of our enquiry for this book. But momentarily we will be compelled to make significant changes to the length of dynasty three through six. It is therefore important to include in our chart the 3rd and 4th dynasties, since they will soon move from the late 3rd into the early to mid 2nd millennium.

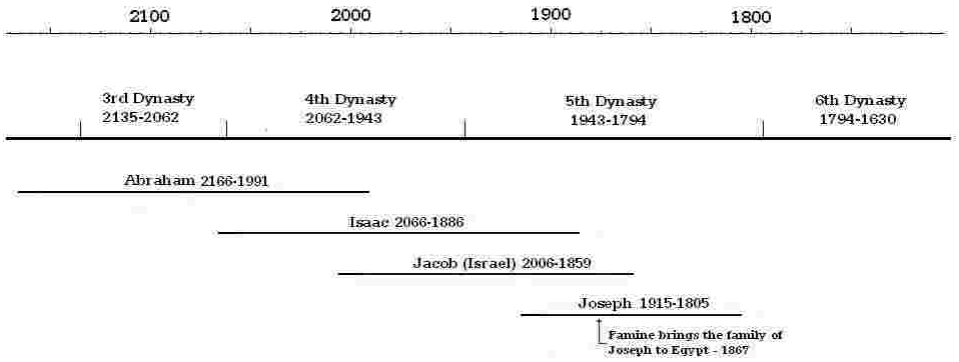
We begin listing the dates for the 3rd and 4th dynasties, as summarized in the *Cambridge Ancient History*, just as we did earlier in table 2 for dynasties 5-10. We then reduce these dates by 551 years, as we did earlier, to produce provisional revised dynastic dates for these two additional dynasties. The results for all dynasties 3-10 are listed below in Table 3.

Table 3: Dynasties 3-10 (Traditional & Revised Dates)

Dynasty	Traditional History	Revised History
3rd	2686-2613	2135-2062
4th	2613-2498	2062-1943
5th	2494-2345	1943-1794
6th	2345-2181	1794-1630
7th	2181-2173	1630-1622
8th	2173-2160	1622-1609
9th	2160-2130	1609-1579
10th	2130-2040	1579-1481

The dates for the Jewish patriarchs (provided in the last chapter) are now added to the dynastic dates provided in Table 3 to provide an Egyptian/patriarchal timeline which will serve as a basis for the discussion which follows.. The results are displayed below in Figure 8. We have omitted from our timeline the revised chronology of dynasties 7-11. This was done deliberately. While there are errors in the dates provided earlier for these dynasties, those errors are marginal compared with those related to dynasties 3-6. For the time being they will be left intact.

Figure 8: Timeline – the Patriarchal Age



It is time to modify the dynastic structure presented in Figure 7 above. The changes will be substantial, but they are entirely consistent with the numbers provided by the various Egyptian king-lists and the data preserved on the monuments. At present dynasties 3 through 6 lie in the time frame 2135-1630 B.C. When our revision is complete they will be compressed between the dates 1900-1590. Thus the Egyptian Old Kingdom will be removed entirely from its traditional 3rd millennium context (2686-2160) to lie entirely within the first half of the 2nd millennium.

Fine Tuning the Old Kingdom Timeline

Even if we were unaware of problems inherent in the length of dynasties 3 through 6, we would question the legitimacy of their sequencing by modern day scholars. Many times in our lengthy historical revision we have had cause to argue that Egyptologists have wrongly placed the reigns of kings in sequence when in fact the pharaohs under consideration jointly ruled various districts of the country for long stretches of time. It is a mistake in principal for scholars to take the individual reign lengths of kings provided by the various king-lists or suggested by documentary evidence, and simply add up the numbers to find the length of a dynasty. We are therefore immediately suspicious when confronted with eight consecutive dynasties in the Early Dynastic (dynasties 1 & 2) and Old

Kingdom (dynasties 3 – 6) periods wherein, if we believe the experts, one king dutifully followed his predecessor in sequence, each regarded as the uncontested ruler of the country. Only when we arrive at dynasties 9-11 do we find a division of power within Egypt, apparently arising out of nowhere. Is it possible that the scholars are wrong and that the reigns of kings in dynasties 3 through 6 overlapped each other to some significant extent? We begin our enquiry by examining the Egyptian sixth dynasty, slowly working our way backward to the third.

6th Dynasty Revision

In chapter one we determined, based entirely on the word of Egyptologists, that the six kings of the sixth dynasty ruled Egypt for a combined 164 years. And accepting for the moment that the dynasty ended in 1630 B.C. we determined that it spanned the years 1794-1630 B.C. But on what basis are these numbers determined by Egyptologists.

According to Manetho the 6th dynasty consisted of six kings of Memphis named Othoes, Phios, Methusuphis, Phiops, Methusuphis, and Nitocris, assigned in order 30, 53, 7, 99, 1 and 12 years, thus 202 years in total. The Abydos king list also records six kings, five of whom agree with Manetho. It renames Manetho's first king Teti, inserts an additional king Userkare, unknown to Manetho, and then resumes Manetho's listing with Merire (Piopi I), Merenre, Neferkare (Piopi II), and Merenre-Antyemzaef. Nitocris does not appear in this list. The Sakkara king list names only the first four of Manetho's kings, thus – Teti, Piopi, Merenre, and Neferkare. No dates are supplied for any of the Abydos or Sakkara kings, either in the 6th dynasty or elsewhere. The Turin Canon preserves the names of Manetho's second through fifth kings, Meryre, Merenre, Neferkare, and Merenre-Antyemzaef, assigning them reign lengths of 20, 44?, 90+, and 1 year, the ambiguity attributable in part to the fragmentary nature of the badly damaged document. The format of the Canon also confirms that two kings preceded Meryre (undoubtedly Teti and Userkare) and eight kings followed Merenre-Antyemzaef. Of the eight kings only four names are preserved, one of which is Nitokerty, Manetho's sixth pharaoh. More will be said later concerning this female pharaoh. Her name in the Turin Canon occurs as either the seventh or eight king of the dynasty.

Apparently she was a wife of Piopi II. Reign lengths of from one to four years are preserved for four of these additional kings. Fortunately, the Turin Canon does record the overall length of the dynasty – 181 years.

The first five kings of the 6th dynasty, following the Abydos listing, are known from the monuments by various combinations of their Horus names, Re names (prenomen), or nomen. The similarity of the names on the monuments to those preserved by the king lists and by Manetho attests the overall reliability of these sources. In the discussion which follows we will use exclusively the prenomen and/or the nomen of each king. Thus the first five kings will be referred to as Teti, Userkare, Merire Piopi (Pepi I), Merenre, and Neferkare Piopi (Pepi II).

The reigns of these first five kings occupied all but about a dozen years of the dynasty, this according to Manetho, consistent with the Turin Canon. Since Egyptologists assign roughly 164 years to the dynasty, it follows that approximately 152 years are assigned to these five kings. The second king, Userkare, known only from the Abydos list (and assumed for the missing second spot in the Turin Canon) and two cylinder seals, is accordingly credited with a very brief reign, a single year by most scholars. And since Piopi II ruled for almost a full century [99 – x years], it follows that Egyptologists assign [52 + x] years to Teti, Merire (Piopi I), and Merenre combined. For every year that the reign of Piopi II is reduced, the combined reigns of the three kings may be increased. Is there a problem with these numbers? The answer is an emphatic yes. We cite the following reasons.

1) Gardiner argues convincingly that the reign of Merire Piopi lasted at least 52 years, citing among other things the notoriety of this king, the dating of one of his expeditions in "the year of the twenty-fifth cattle count" (a biennial event which suggests that this was his 52nd year), and an inscription recording his first Sed-festival, possibly celebrated in his 30th year. If Piopi I ruled for 52 year, then the "x" in the listing above must be zero. Piopi II must have ruled for 99 years. How likely is that scenario?

2) Even if the reign length of Piopi I is reduced to 30 to 40 years, as claimed by many Egyptologists, it can be argued that the combined reign

lengths of Teti, Meryre Piopi I, and Merenre cannot possibly total 52 years. That conclusion follows from the well known autobiographical tomb inscription of Weni, a 6th dynasty notable who "held minor office already in the reign of Teti", and rose in rank under Piopi I to chamberlain and sandal-bearer of the king, not to mention commander of the king's army in multiple excursions into the Sinai and southern Palestine. Finally under Merenre he rose in rank to "governor of Upper Egypt" and then to vizier[1], citing an impressive list of accomplishments. The fact that Weni's career spans the reigns of three kings, including the lengthy reign of Piopi I, constitutes "a serious problem" to the reckoning of Egyptologists, this according to Alan Gardiner his classic *Egypt of the Pharaohs*. The only solution proposed by Gardiner is that the reigns of these three kings cannot have been successive. Thus he writes:

> On the assumption that Merenre succeeded to the throne only after his father's death, Weni will have been well over 60 when he passed into the service of a new royal master. Under Merere, however, further strenuous tasks awaited him – tasks which it is hard to believe were imposed upon a man so advanced in age. This difficulty would be mitigated, even if not completely overcome, if it turned out that Piopi associated Merenre with himself as king a number of years earlier, so that royal commands could be issued in either name, *and for such an association definite, although somewhat slender evidence has actually been discovered*. EP 97 (italics added)

With that comment Gardiner moves on to other considerations. The "serious problem" is left unresolved since elsewhere Gardiner credits Merenre with only ten years of rule. These ten years apparently include his joint rule with his father, thus minimizing the extent of the overlapping kingships. A few years of joint rule hardly constitutes a solution to a serious problem. And the problem is more serious than Gardiner's language suggests. In the first place Weni's autobiography begins by telling us that he began his governmental career under king Teti, whose reign, according to Manetho, was apparently lengthy.

> [I was a child] who fastened on the girdle under the majesty of Teti; my office was that of supervisor or [___] and I filled the office of inferior custodian of the domain of Pharaoh. BAR I:294

[1] The fact that Weni ultimately became a vizier was only recently discovered.

The fastening on of the girdle seems to refer to some inauguration ritual. Weni may have been a child when ushered into office, but the next line of his inscription implies an extended passage of time. When Pepi I assumed office Weni was no longer young, he boasts (or complains) that he was the eldest in his office, probably at least in his thirties.

> [I was] eldest of the [___] chamber under the majesty of Pepi. His majesty appointed me to the rank of companion and inferior prophet of his pyramid-city.

Pepi probably began the construction of his pyramid tomb at Saqqara near the beginning of his reign. If Pepi reigned for over fifty years, then Weni would have been over 80 when the reign of Merenre began, not 60 as Gardiner claims. And the accomplishments and prestigious appointments gained under Merenre suggest that the 44 year reign length for this king, suggested by the Turin Canon, may be much more accurate than the 7 years suggested by Manetho. Small wonder that Gardiner suggested joint rule as the only viable solution to the problem of Weni's age. But any such joint rule must have been of considerable length.

3) It is known that Merenre and Piopi II, the successors of Piopi I, were half-brothers, sons of Piopi I by two wives who were themselves sisters. Again we listen to Gardiner describe the situation. Speaking about Piopi I he states:

> An unpretentious outlook seems indicated by his marriages, doubtless consecutively, to two daughters of a local hereditary prince named Khui, whose home appears to have been in Abydos; both daughters were accorded the same name Meryre-ankh-nas, and *if we may believe the inscription* recording this fact, the one became the mother of Piopi I's successor Merenre and the other of his second successor Piopi II, their brother Djau securing the high office of vizier. This connexion with the provinces seems quite in accordance with the spirit of the times. EP 94 (italics added)

We note a little scepticism in Gardiner's tone regarding the reliability of the inscription. We are not surprised. He is inclined to discredit the information provided, and we understand why. Taken at face value it presents an unanswerable objection to the "consecutive pharaoh"

hypothesis. But Gardiner fails to articulate the problem, stating only in passing that the marriages were "doubtless" consecutive. The matter deserves looking into.

One aspect of the problem, hinted at by Gardiner's final remark, concerns the fact that Piopi I, whether successively or not, married wives from Upper Egypt, suggestive of a fact we are about to argue, namely, that this king was primarily associated with the south of the country, at least early in his career.

4) The other aspect of the problem of Merire Piopi's marriages to the sisters Merireankhnes[2], and the births of Merenre and Piopi II which followed, concerns the timing of these events. The situation demands a lengthy co-regency between Piopi I and Merenre and a very short reign of Merenre after the death of his father. The reasoning is two fold. One aspect of the problem is discussed here; the other in the following paragraph. Here we are concerned with Piopi's age. Even if he was born in the final year of his father's life, and the reign of Merenre lasted only an additional 7 years (following Manetho rather than the Turin Canon), Neferkare must have been at least eight years old when he began his alleged ninety year plus long reign. What is the likelihood of a 100 year old pharaoh ruling in Egypt? And we have already suggested that the reign of Merenre very likely lasted closer to the 44 years registered by the Turin Canon, than the 7 years alleged by Manetho. Every additional year that Merenre ruled beyond the death of his father must be added to the lifespan and reign of his half-brother. And what is the likelihood that Neferkare was born in the last year of the 53 year long kingship of Piopi I, who must have been at least in his seventies at the time. No doubt Gardiner took this into consideration when recommending an association of Merire Piopi and his son Merenre in ruling Egypt.

5) The final comments preceding serve to introduce a second problem related to the careers of Piopi I and his two sons. There is always the presumption, when considering succession to the throne in Egypt, that the eldest son of the pharaoh inherited the throne, and that on the death of the eldest the kingship fell to the second oldest son. Assuming that this

[2] Earlier Egyptologists preferred to reorder the elements of the name, referring to these ladies as Ankh-nes-Merire.

situation prevailed during the 6th dynasty, we would expect that Merenre and Neferkare were born to the sisters Merireankhnes early in Piopi's reign, not in the last twenty years of his life as assumed in the discussion above. Even if we assume that Merenre was born very early in Merire's reign, and was thus his firstborn son, what happened to all the male children born in the lengthy interval which followed until Neferkare was born extremely late in that same kingship. Merenre's birth can safely be moved backward in time. Not so the birth of Neferkare, if he is to begin his ninety year kingship only after the death of his father and half-brother. But the fact that the brothers were born to sisters, and were apparently the first born of those sisters, all but demands that both were born early in the career of their father.

6) It is clear that momentarily we are going to suggest more than the brief co-regency between Piopi I and his son Merenre suggested by Gardiner. We will propose instead a series of lengthy co-regencies involving all of the kings of this dynasty. It is important to note, therefore, that such a situation was commonplace around this time in history. While we have avoided discussion of dynasties 7 and 8, which immediately follow the reign of Piopi II, they are instructive and deserve at least passing mention.

According to Manetho the 7th dynasty consisted of "seventy kings of Memphis, who reigned for 70 days", a datum which prompts Gardiner to conclude that "this dynasty appears to be wholly spurious." But Manetho cannot be so easily discounted. His opinions are apparently based throughout on documentary sources. And momentarily we will discuss the chaotic conditions which prevailed at the end of the 6th dynasty, resulting in part at least from the rising power of the "nobility" and the weakening authority of the aging Piopi II. The latter condition is attested to by the fact that fully eight dynasty 6 kings ruled during the final decade, this according to the Turin Canon. We surmise, therefore, that the death of Piopi II removed the last vestige of centralized authority within Egypt and precipitated what amounted to a civil war, as nomarchs and opportunists alike contested to control limited domains. Egypt was fragmented into a feudal state almost overnight. We must discount Manetho's suggestion that there was some unification of power manifest in Memphis. More than that we cannot say.

Out of the short lived chaos there emerged leaders sufficiently charismatic or geographically well situated to coalesce local nomarchs into larger regional powers. A semblance of Pharaonic rule was rekindled in multiple regions of the country. Manetho views this time of more centralized government as a distinct dynasty, his 8th, and according to him it consisted of "twenty-seven kings of Memphis, who reigned for 146 years. He provides no names. The Abydos list names 18 successors of Piopi II which Egyptologists assign to this epoch. They believe that this chaotic condition prevailed for only about twenty years, a reasonable assumption if Manetho is merely adding up the reign lengths of regional pharaohs whose reigns largely overlapped. In the concluding section of this chapter we will argue that the absolute dates for this 'dynasty" can be compressed from twenty one years to only eight. All of these 18 or 27 kings ruled simultaneously and for only a brief period of time.

The point we make in this lengthy discussion should not be overlooked. If Egypt could be fragmented into dozens of regional states during the final years of the rule of Piopi II, and more so immediately following his death, we should not discount the likelihood that division of leadership may have been necessary earlier in the dynasty. In particular, considering the 500 mile displacement and geographical and cultural diversity that existed between Upper and Lower Egypt, we should expect that 6th dynasty pharaohs might have shared leadership over Upper and Lower Egypt with one or more of their sons. We argue therefore that co-regencies throughout the 6th dynasty were not the exception to the rule. They were the norm.

7) We conclude our argument by defending the conclusion just made. The fact that the southern and northern regions of Egypt were separately governed during the 6th dynasty has not gone unnoticed. Multiple documents attest to this division of power in many branches of the governmental structure. Gardiner spends three pages of his exhaustive treatment of Egypt's past by documenting this puzzling governmental duplication of services, a phenomenon particularly evident during the 6th dynasty. He notes that there existed a duality in all facets of the governmental structure, however mundane. Thus there existed two centralized granaries, two "chambers of the king's adornment, two magistracies, a "governor of Upper Egypt" for which there is assumed to

exist a corresponding "governor of Lower Egypt", and even two viziers. Incredibly there were even two "high priests of Memphis". There is even evidence that this division in governmental institutions increased as the dynasty ran its course and the country became more fragmented. Speaking of the fact that there existed multiple viziers in later dynasties, Gardiner relates how

> "the funerary temple of Piopi II brought to light representations appearing to reveal the same state of affairs for the end of Dyn. VI, and further study has disclosed the existence of so many holders of the title that it is now assumed that besides the two viziers for Valley and Delta there were others who were given or assumed the title in a purely honorary capacity. The evidence is confusing, and the last word on this subject has not yet been said."[3]

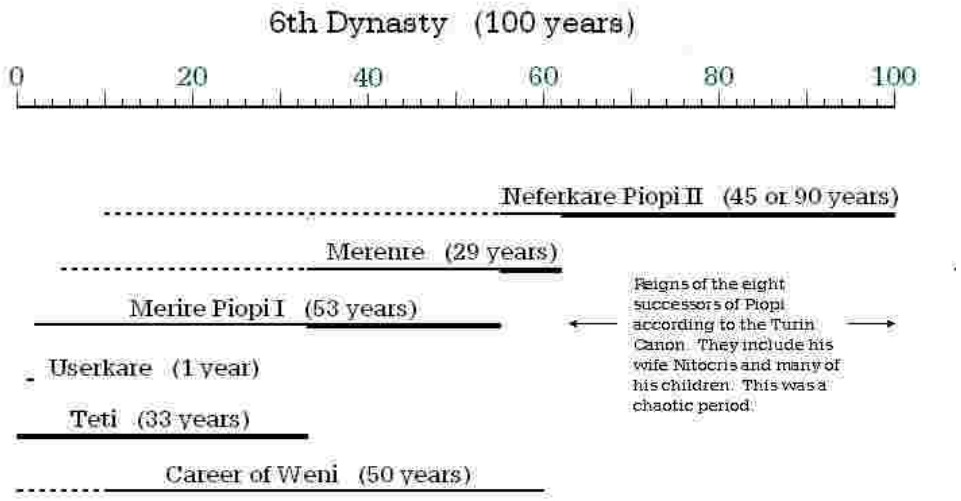
Our previous conclusion follows. If for every governmental function in Lower Egypt there existed a corresponding agency or agent in Upper Egypt, there should be no objection to our argument that the pharaoh in Memphis would want his own family representative in Abydos or Thebes; perhaps even elsewhere, where, to use Gardiner's words quoted earlier, "royal commands could be issued in either name".

With that we rest our case.

[3] Egypt of the Pharaohs, p. 104

In figure 9 below we propose a restructuring of the reigns of the kings of dynasty 6, one which takes into consideration the six objections raised previously. A brief explanation follows.

Figure 9: The 6th Dynasty Restructured


6th Dynasty (100 years)
0
20
40
60
80
100
Neferkare Piopi II (45 or 90 years)
Merenre (29 years)
Merire Piopi I (53 years)
Reigns of the eight successors of Piopi according to the Turin Canon. They include his wife Nitocris and many of his children. This was a chaotic period.
Userkare (1 year)
Teti (33 years)
Career of Weni (50 years)

We assume for most of this revised 6th dynasty timeline that the reigns lengths provided by Manetho and by the Turin Canon are reasonably accurate. They are not contradictory, as they appear to be at times. The apparent discrepancies between the two authorities result from the fact that Egypt, throughout the length of the dynasty, was ruled always by at least two pharaohs, the primary king ruling in Memphis, and his eldest son acting in his stead in the south of the country. Merire, Merenre, and Neferkare in consequence have two distinct phases in their kingships – an early one where they rule in the south in association with their father (narrower solid line) , and one where they become the primary pharaoh and very likely move to the north (wider solid line). Usually Manetho registers the combined numbers for both phases of the king's reign. The Turin Canon, on the other hand, records only the duration of the king's rule in Memphis (heavy solid line). This explains why the numbers

preserved by Manetho are typically much larger than those preserved by the Turin Canon. There are, of course, exceptions to the rule.

We have credited Teti with the 33 years assigned him by Manetho. In the first year of his reign he probably began construction of his pyramid in the Saqqara plain. At the same time he elevated Userkare, who may or may not have been his son, to assist him in ruling the south of the country. When this king died prematurely he was replaced by Merire, Teti's eldest living son. Merire Piopi almost immediately began raising a family and constructing a pyramid. Among others he selected as wives the two daughters of Khui. They almost certainly belonged to the harem at the same time. From them came his firstborn and second sons, Merenre and Neferkare. We assume as a working hypothesis that the two were born around years 5 and 10 of the dynasty. The dotted lines represent their lives as princes. When Teti died Merire elevated Merenre to replace himself in the south. Likewise when Merire died Merenre elevated his half brother Neferkare to replace himself in the south. Such was the likely leadership pattern for the dynasty. In the case of Neferkare posterity seems to have confused his life span and his time in office, crediting all of his ninety years to his kingship. Perhaps this was because his life spanned almost the entire duration of the dynasty. His age at the conclusion of his reign became legendary. But he certainly did not function as pharaoh for ninety years. Hardly any artifacts of this king have been found.

By the time Merenre died the dynasty was beginning to self destruct. Piopi was not a strong leader, even if he was long lived. There emerged a struggle among the offspring and near relatives of Neferkare to see who replaced Merenre. Eight pharaohs filled the 38 years which remained following the death of Merenre till the death of Piopi around the century mark in the dynasty. The first was likely the king known by the name Merenre-Antyemzaef in several of the king lists. He ruled for barely a year. There followed, in all likelihood, an unnamed brother or brother-in-law of Piopi, who may have ruled for a considerable time. He was followed by Manetho's sixth king, the female pharaoh Nitocris, Nitokerty in the Turin list. We don't know how long she ruled, but her later notoriety suggests it was for some duration. It is said by Herodotus that she committed suicide "after taking vengeance on certain Egyptians

who had slain her brother in order to put her in his place."[4] Of the five kings with which the Turin Canon closes the dynasty, four are given reign lengths which combined total only 9 years and 4 months. The fifth was likely a child of Piopi named Neferka. Egyptologist affix these nefarious kings to the end of the dynasty, increasing its length unnecessarily. They belong instead to the south of Egypt where they ruled in association with Neferkare Piopi II.

In the revised chronology this century long dynasty belongs to the years 1730-1630 B.C. Momentarily we will lower these dates slightly to accommodate the changes to dynasties 7 and 8 discussed earlier.

4th/5th Dynasty Revision

We will treat these two dynasties together. In the traditional history they are assigned roughly 160 and 140 years respectively, 300 years in total. In the revised history their combined length will be closer to half that amount. Our explanation will be brief.

We begin by listing the names of the kings of the two dynasties as accepted by the present generation of Egyptologists.[5] There follows a timeline showing the revised placement of the kings in the two dynasties, with explanation following.

[4] The primary reference is to Herodocus 2:100 but we quote here from Gardiner EP 102.
[5] We omit for these two dynasties the precise listing of kings found in Manetho, the Abydos and Sakkara king lists, and the Turin Canon. There are simply too many variations to make such a listing practical.

Table 4: Kings of Dynasties 4 & 5

DYNASTY 4	Manetho	Turin Canon		DYNASTY 5	Manetho	Turin Canon
Snofru	29	24		Userkaf	28	7
Khufwey (Cheops)	63	23		Sahure	13	12
Radjedef		8		Neferirkare	20	lost
Khafre (Chefren)	66	lost		Shepseskare Izi	7	7
Hardjedef		lost		Raneferef	20	x + 1
Rabaef				Niuserre Iny	44	11
Menkaure (Mycerinus)	63	18		Menkauhor	9	8
Ratoises	25	4		Djedkare Izozi	44	28
Bicheris	22	2		Unis	33	30
Sebercheres	7					
Thampthis	9					
Shepseskaf						
TOTALS	277	79+			248	104+

As was the case with the 6th dynasty, it is possible to position these kings sequentially, maintaining the numbers preserved by Manetho and the Turin Canon, while still reducing the accepted lengths of the two dynasties substantially. Critical to our revision are the dual assumptions on which we relied for our 6th dynasty revisions, namely that:

1) at all times Egypt was ruled by at least two kings, the primary ruler with residence in Memphis, and his eldest son ruling in the south of the country, and

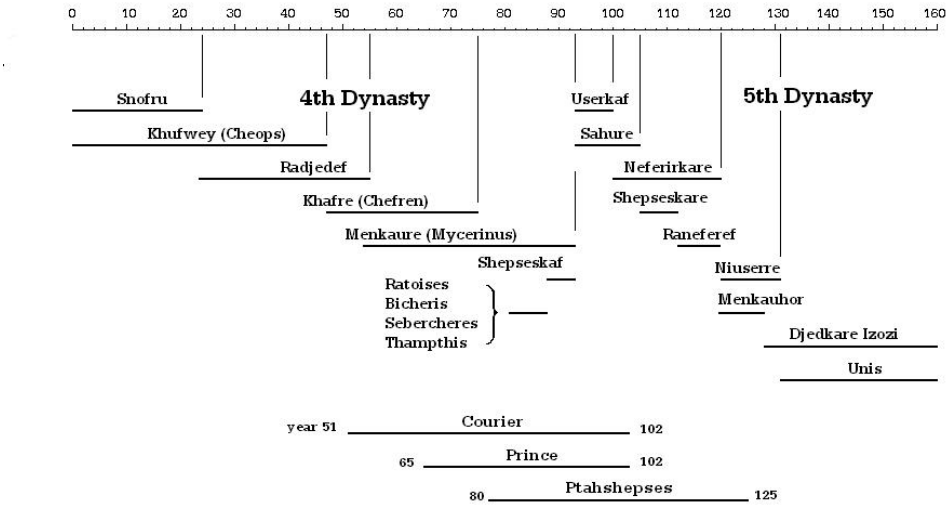
2) in cases where a king ruled both as an associate in Upper Egypt, and as the primary pharaoh in Memphis, Manetho has preserved the total of

both phases, while the Turin Canon preserves only the years of reign in Memphis. Where a subordinate king does not outlive his father, both Manetho and the Turin Canon record the length of reign in the south.

Only thus can sense be made of the disparate numbers of the two king lists, with Manetho's numbers consistently much higher than those of the Turin Canon.

It follows from these assumptions that the Turin Canon alone provides an upper limit to the length of the dynasty. Manetho's numbers cannot be used to support the exaggerated dynastic lengths accepted by the current generation of Egyptologists. The two principles have been used to create the timeline for dynasties 4 & 5 reproduced in Figure 9 below. A defence of the timeline follows.

Figure 10: Revised 4th & 5th Dynasty Timeline



We do not have to go into great detail in defence of this schema. It is based on precisely the same principles which were operative in dynasty 6 earlier, where the timeline was supported by multiple arguments,

including the fact that the time in office of a dignitary named Weni spanned the reigns of three kings, to whom Manetho assigned a combined 90 years. Without the application of our operative assumptions, no sense could be made of the numbers. A similar situation prevails here. But here the problem involves the lives of *three* officials. We let Gardiner introduce two of the three.

> The present tendency is to assign to Dyn. IV a duration of no more than 160 years and to Dyn. V no more than 140. These figures are small in view of the great works accomplished, but apparently will have to be still further reduced, for there seems no reason to doubt the veracity of a courtier who claimed to have been honoured by six kings from Redjedef to Sahure, or of a royal prince who enjoyed similar favour, but starting only with Redjedef's successor Chephren. EP 89

This is somewhat of an understatement. Even assuming that these dignitaries began their terms in office in the last year of the first named king, and ended their careers in the first year of the last named king (an unlikely event to say the least), for us to interpret the numbers provided by Manetho in the traditional way we must assume that the *working lives* of the courtier and the prince lasted 220 and 154 years respectively (see Table 4). And these numbers ignore the reigns of Hardjedef, Rabaef, and Shepseskaf, for whom Manetho provides no data. When Gardiner suggests that the traditional dynastic lengths "will have to be still further reduced" he is marginalizing the problem. The numbers need to be drastically altered. And Gardiner is merely suggesting the need for such revision. These statements are pure academic rhetoric. Egyptologists have done nothing in the interim to change their interpretation of the data supplied by Manetho and the Turin Canon. The lengths of the two dynasties reproduced in the textbooks have not changed appreciatively in well over a hundred years. And the courtier and the prince do not stand alone in contradicting the traditional timeline.

"From a false door in his mastaba, discovered at Sakkara by Mariette" well over a century ago, a $4^{th}/5^{th}$ dynasty priest of Ptah, serving as a priest in Nuserre's sun temple during the 5^{th} dynasty, claims to have been educated among the children of the royal harems of kings Menkaure and Shepseskaf of the 4^{th} dynasty. His inscription originally named four other kings spanning the interval between Shepseskaf and Nuserre.

Unfortunately those names were part of a damaged section of the inscription. Breasted, whom we quoted above, supplies the likely missing names – Userkaf, Sahure, Neferirkare, and Neferefre (Raneferef).[6] Egyptologists have tried to explain this lengthy lifespan by suggesting that the inscription was written by the priest Ptahshepses when he was an extremely old man. But even if true, Manetho has kings with reign lengths totalling 151 years between the last year of Mycerinus (Menkaure) and the first year of Niuserre Iny, again neglecting the reign of Shepseskaf. And there is nothing in the inscription to suggest that Ptahshepses was old. He is conceivably in his forties, since dignitaries like himself typically began building their mastabas relatively early in their careers, in anticipation of death. He is still actively engaged in his priestly duties, self-described as the "beloved of his lord, revered of Ptah, doing that which the god desires of him, pleasing every artificer under the king."[7] Once again the numbers do not add up.

The problem is not just that Manetho's numbers are unrealistically high. In all three instances cited, the dignitaries suggest that their terms in office, or their lifespan to date in the case of Ptahshepses, spanned the reigns of about six kings, where Manetho actually names from eight to eleven kings in the respective time intervals. These documents demand that we assume the existence of minor kings and of overlapping reigns as represented in our timeline.

It should be noted that our Figure 10 takes into account all the data provided by Manetho and the Turin Canon, and it assumes the general reliability of both source documents. The reign of each successive king in a dynasty appears in sequence as we proceed downward. The solid line for the first king represents his reign in Memphis. For each successive king the line represent the combined reign in association with the father and the reign in Memphis beyond the death of the father, where such exists. For the Memphite portion of the reign we have relied solely on the data provided by the Turin Canon. The sole exceptions to this procedure, as stated earlier, are the instances where the father outlived his eldest son, and elevated a second son to replace the first. We also find exceptions to the rule in the first and last reigns of each dynasty. In the

[6] BAR I 254-255
[7] BAR I 262.

reign of the last Memphite king there occurs the expected multiplication of kings as the dynasty begins to self-destruct.

It is important to note that the revised timeline provides answers to the most problematic features of the 4th and 5th dynasty records. On the one hand it explains the glaring discrepancy between the numbers provided by Manetho and those preserved by the Turin Canon. Secondly, it reconciles the regnal numbers with the data provided by the courier and the prince mentioned by Gardiner, and with the lifespan of the priest Ptahshepses. Solid lines representing the respective terms in office and lifespan of the three individuals are included in the diagram, and are clearly of a realistic length. There is no reason to doubt the integrity of these officials. Last, but not least, our timeline answers the one question most likely to be raised by the critics. How do we account for the unparalleled accomplishments of the 4th and 5th dynasty kings in such a relatively short duration of time? A word of explanation is in order.

Already Gardiner has alluded to the one reason why Egyptologists are reluctant to reduce the length of the combined 4th and 5th dynasties. When he recounted the numbers 160 and 140 years for the lengths of the two dynasties he added the observation that "these figures are small in view of the great works accomplished." The reader is doubtless fully aware of the fact that the pharaoh Snofru, the first kings of the 4th dynasty, is credited with construction (or completion of) the Bent and Red pyramids at Dahshur. The dynasty continued with the reigns of the builders of the three great pyramids at Giza - Khufwey (Cheops), Khafre (Chefren), and Menkaure (Mycerinus). The 5th dynasty kings built massive sun temples in the same general area, and constructed multiple pyramids, including the three at Abusir credited to Sahure, Neferirkare and Niuserre. These were colossal building enterprises that demanded considerable construction time. The reign lengths for these kings suggested by the Turin Canon are insufficient to account for the great works accomplished. No wonder that Egyptologists are inclined to favor Manetho's much larger numbers and are reluctant to reduce the dynastic lengths below the existing 160 and 140 years, in spite of conflicts with the inscriptions previously noted. The critic is sure to protest that our reduction of the lengths of these two dynasties by close to 40% is inconceivable. But such protest is unwarranted. Our diagram preserves

for each of these kings ample time in which to accomplish the works credited to them. We assume that all of these monumental constructions was begun near the beginning of the reign or co-regency of the respective kings, for whom we have maintained, with few exceptions, Manetho's expanded reign lengths. The revised timeline may be half the length proposed by Egyptologists, but the regnal lengths of most of the kings is actually increased over the values espoused by the traditional history. The critic has no grounds for complaint.

With that we turn our attention to the 3rd dynasty.

3rd Dynasty Revision

In our initial reconstruction of dynasties 3-6 we suggested that the 3rd dynasty, which in the traditional history belongs in the time frame 2686-2613 B.C., should be moved to the years 2135-2062 B.C. The 73 year length was based on the data supplied by the *Cambridge Ancient History*.[8] Momentarily we will lower the dates still further. For the time being our concern is with the length of the dynasty, not with its placement in time.

Manetho believed the dynasty consisted of "nine kings of Memphis" to whom he assigns reign lengths totalling 214 years. The Abydos and Sakkara king lists name four kings each, as does the Turin Canon. They agree on the number of kings, but not their names, save for the fact that the dynasty began with a king named Netjrikhe Djoser, the famed builder of the step pyramid and funerary complex at Sakkara, opposite Memphis. According to the Canon, Djoser, and the three kings who followed him ruled for 19, 6, 6, and 24 years respectively. Gardiner sums up the facts:

> If Dyn. III be taken as beginning with Djoser, it will have comprised only four, or at most five, rulers covering, according to the Turin Canon, a span of no more than fifty-five years. The nineteen years allotted to Djoser seem an absurdly short time for the completion of so stupendous a monument as his. The twenty-nine years given by Maetho might be accepted the more readily were it not that his Dyn.

[8] Gardiner suggests 80 years for this dynasty, and dates it tentatively in the years 2700-2620 B.C.

> III counts nine kings, all of them except Tosorthros (Djoser) with unidentifiable names and having 214 years as the total of their reigns. The Abydos and Sakkara king-lists support the Turin Canon's figure of four rulers, but there are disturbing discrepancies in the names that they give. EP 75

Our approach to this data is predictable. Once again we assume that the Turin numbers provide the upper limit for the length of the dynasty, though in this instance we accept the reliability of Manetho's 27 years for Djoser, consistent with our acceptance of his numbers for the initial kings of dynasties 4-6. We also assume that there were overlapping reigns. The monuments appear to know only two of the four kings named in the Turin Canon, - Djoser, the first in the dynasty, and Huni, the last. We assume they were the only Memphite kings. If Djoser ruled for 27 years (based on Manetho) and Huni ruled for 24 years, based on the Canon, then the dynasty cannot have lasted more than 51 years. For convenience we round the number off to 50. The dynasty length would be shorter by the amount of any overlap between Djoser and Huni, For the moment we assume there was none. The second and third kings in the Turin list, and most of the rulers named by Manetho, must have been secondary co-rulers, with reigns overlapping those of Djoser and Huni. There are no inscriptions to assist in refining this interpretation.

We omit at this time any timeline diagram for this data. The 3rd dynasty will be examined in greater detail in the following chapter when we examine the life of the Jewish patriarch Joseph. For now we are content to leave its length as 50 years, with Djoser ruling for the initial 27 years. At this we are not in any great disagreement with the traditional history which believes it lasted around 80 years with Djoser as pharaoh for the first several decades.

We have thus determined approximate lengths for the Old Kingdom of Egypt, crediting the 3rd dynasty with 50 years, the 4th and 5th combined with 160 years, and the 6th with 100 years. We are almost ready to reconstruct our Old Kingdom timeline. But first we need to revisit the 7th/8th dynasties, if only momentarily.

$7^{th}/8^{th}$ Dynasty Revision

Earlier we argued that the 7^{th} and 8^{th} dynasty cannot have lasted more than seven or eight years, not the twenty odd years assigned by the traditional history. By degrees power must have consolidated in both the north and south of the country, consolidating the 27 nomarchs into two competing dynasties, the Heracleopolitan kings in Lower Egypt and the 11^{th} dynasty kings in Upper Egypt.

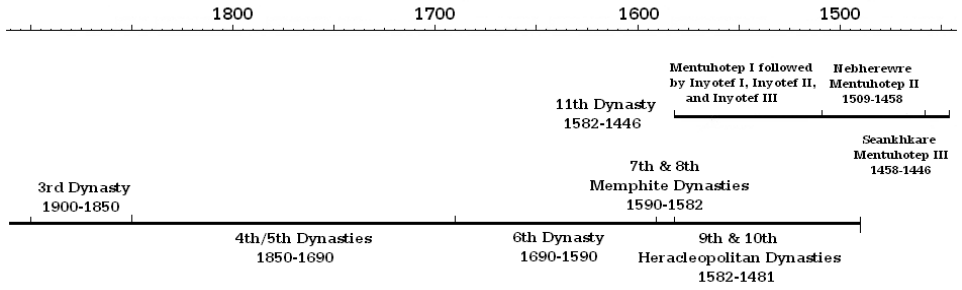
If this scenario is even remotely factual, we cannot be far wrong in assuming that the 8^{th} dynasty of petty monarchs was followed immediately the competing 9^{th} and 11^{th} dynasties. There seems to be no good reason for assuming, with the traditional history, that the 9^{th} dynasty preceded the emergence of the 11^{th} by almost three decades.

Revised Old Kingdom Timeline

Based on our analysis to this point we are now able to assign revised absolute dates to the 1^{st} Intermediate Period and to the Old Kingdom of Egypt. If the 9^{th} and 11^{th} dynasties began at the same time we need to revise the dates for the Heracleopolitan dynasties downward from 1609-1481 to 1582-1481. The 11^{th} dynasty dates remain unchanged at 1582-1446. Reducing the length of the $7^{th}/8^{th}$ dynasties from 21 to 8 years places those "dynasties" in the time frame 1590-1582. The $4^{th}/5^{th}$ and 6^{th} dynasties, 160 and 100 years in length respectively, must now be dated 1850-1690 and 1690-1590 B.C. And finally, the 50 year long 3^{rd} dynasty must have occupied the years 1900-1850 B.C.

These dates are incorporated into a revised figure 7, diagrammed below as figure 11.

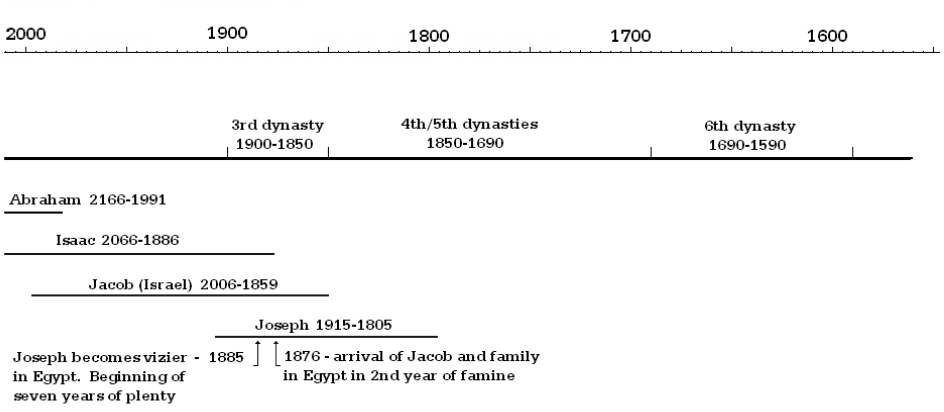
Figure 11: Old Kingdom
and 1st Intermediate Period Revised Dates



The Patriarchs in an Old Kingdom Context

At long last we can reintroduce the Jewish patriarchs. Since Joseph, the last of them, died in the year 1805, we need include only the Old Kingdom dynasties in our timeline. The results are diagrammed in figure 12.

Figure 12: Patriarchs In An Old Kingdom Context



From the timeline in figure 12 we make the following four observations:

1) In the traditional history the famed Egyptian 4th dynasty, which included the great pyramid builders Cheops, Chephren, and Mycerinus, preceded the Jewish patriarchs by 500 years. We find instead that Abraham, Isaac, and Jacob died years before the pyramids were build. Only Joseph lived to see their construction. In the next chapter we will argue that he was likely their architect. We should read the Old Testament stories of the patriarchs in a new light, if indeed their lives were lived out in the context of the early dynasties of Egypt.

2) Our chapter one and chapter two displacements of dynasties 3-6 has brought them forward, so to speak, into the "light of day" vis-à-vis the history of the Ancient Near East. Where formerly it was believed, at least by Egyptologists, that human civilization developed foremost, if not first, in Egypt, around the year 2500 B.C., we must now argue to the contrary. Scholars typically begin their discussion of Egyptian culture and history with the 3rd dynasty, acknowledging therein that they have precious little knowledge of the earlier two dynasties, and even less of the prehistory of the country. The revised chronology places this 3rd dynasty floret of cultural development several hundreds of years following, rather than several hundreds of years preceding, similar developments in the Mesopotamian delta. It follows from our chart that Sumerian culture long preceded, rather than distantly followed, 3rd dynasty developments in Egypt. It can now be argued, for example, that the cuneiform script of the Euphrates valley preceded the development of hieroglyphic writing along the Nile by hundreds of years. The Egyptians apparently borrowed heavily from their Mesopotamian cousins. Accordingly, the revised chronology suggests a myriad of subjects for ethnographic, linguistic, literary, archaeological and historical research, particularly as those studies lie in the cross-cultural domain.

3) We notice in our timeline that the elevation of Joseph to the position of vizier in Egypt, dated in our first chapter to the year 1885, corresponds to the 15th year of the pharaoh Djoser of the 3rd dynasty. The seven years of plenty which preceded the great famine in Egypt, dated 1885-1878, lie entirely within Djoser's reign. It cannot be a coincidence therefore, that the most notorious instance of famine in the land of Egypt, recorded in an

inscription on a rock facing on the island of Sehel, near Elephantine in the extreme south of Egypt, took place in the reign of Djoser, and was of seven years duration. This leads to our final comment.

4) The deliverance of Egypt at the time of Djoser's flood is credited by the Sehel inscription to a vizier of Djoser by the name of Imhotep. The reader will not have to go far afield to find dozens of scholars who point out the many similarities between the biblical Joseph and the famed Egyptian vizier Imhotep. These similarities are so remarkable that, in spite of the fact that the traditional history dates the 3rd dynasty vizier to the mid 3rd millennium while the biblical history places Joseph in the early 2nd millennium, many argue strenuously that the two individuals are likely one and the same person. In the following chapter we will take up the argument, with one notable difference. We do not equate Joseph and Imhotep simply because of the many parallels between their lives. We equate them because our timeline compels us to do so.

Chapter 3
Joseph & Moses

The Patriarch Joseph

The Name Imhotep

The story of Joseph, son of Jacob/Israel, son of Isaac, son of Abraham, occupies the concluding fourteen chapters of the opening book of the Hebrew Bible (Genesis/Bereshith 37-50). Both by position and by length it is a pivotal story. We assume the tale is familiar to all - Joseph's vision of his eleven brothers grovelling at his feet, his forced confinement and sale into slavery in Egypt, the false accusation which led his imprisonment, the interpretation of dreams which led to his freedom and elevation to power, the seven years of plenty followed by seven years of famine during which he, as vizier, second only to the pharaoh, delivered the country from certain catastrophe. What we are not told is what ultimately happened to the foreign national who saved the country. Did he continue to rule over Egypt? Did the country remember his exploits and acknowledge their gratitude to this mystic "interpreter of dreams"?

The bible story is narrowly focussed on a single theme, not only the deliverance of Egypt, but the deliverance of the family of Jacob from the devastating effects of the attempted fratricide. It is a story of family reconciliation as much as, if not more than, a story of national deliverance. Its pinnacle is reached, not with the salvation of millions of Egyptians, but with the renewal of family cohesion when Joseph is reunited with his brothers, and news of the event is transmitted to the patriarch Jacob, who by virtue of the news is able to die in peace.

The point is made clearly in Gesesis 43: 23 when for the first time Joseph is reunited with all of his brothers, including Benjamin, the youngest. For the first time in the bible, nay, for the first time in history, we hear the familiar Semitic greeting "Shalom lechem", peace (be) with you. Do not be afraid. All is well. The greeting is followed by Joseph's enquiry about the welfare (shalom) of the brothers and the well being (shalom) of their father (Gen. 43:27), and the brothers are then sent, for the sake of peace

(leshalom), to retrieve the balance of the family of Jacob and reunite them in Egypt. It is the high-water mark of the story.

Shalom is a difficult word to translate. Broadly speaking it means "wholeness" or "well being". The middle Egyptian equivalent is "hotep". The Semitic preposition "be" means "in" or "at", as does the Egyptian preposition "im". The story of Joseph, which results in the unification or wholeness of the family of Jacob, and the physical deliverance of the population of Egypt, is thus a story of familial and national salvation, its focus is the achievement of peace/well being. Because of Joseph, Israel and Egypt are at peace (beshalom). In Egyptian beshalom becomes imhotep. We wonder if the biblical story echoes the writer's knowledge of Joseph's Egyptian name.

Joseph /Imhotep Parallels

The Sehel Inscription. There is no need to provide more than a summary of the evidence which has led many scholars over the years to hypothesize the identity of Joseph and Imhotep, notwithstanding the many centuries which separate the two individuals in the traditional history. The interested reader can easily peruse the search engines to find the details. Needless to say the most compelling similarities are forthcoming from a rock inscription on the island at Sehel in southern Egypt, which associates Imhotep with a famine lasting seven years.

Figure 13: The Sehel Inscription

The Sehel inscription consists of 32 columns of text containing a decree from the 3rd dynasty king Netjerichet Djoser to a governor situated at Elephantine in the extreme south of Egypt. According to the text, the king, concerned about a seven year long famine which has ravaged the country, had petitioned an official from the court of Imhotep regarding the cause of the famine. The famine was extreme

> Year 18 of Horns: Neterkhet; the King of Upper and Lower Egypt: Neterkhet; Two Ladies: Neterkhet; Gold-Horus: Djoser; under the Count, Prince, Governor of the domains of the South, Chief of the Nubians in Yebu, Mesir. There was brought to him this royal decree.
> To let you know:
> I was in mourning on my throne,
> Those of the palace were in grief,
> My heart was in great affliction,

> Because Hapy had failed to come in time
> In a period of seven years.
> Grain was scant,
> Kernels were dried up,
> Scarce was every kind of food.
> Every man robbed his twin,
> Those who entered did not go.
> Children cried, Youngsters fell,
> The hearts of the old were grieving;
> Legs drawn up, they hugged the ground,
> Their arms clasped about them.
> Courtiers were needy, Temples were shut,
> Shrines covered with dust, Everyone was in distress
>
> I directed my heart to turn to the past,
> I consulted one of the staff of the Ibis,
> The chief lector-priest of Imhotep,
> Son of Ptah South-of-his-Wall:
> "In which place is Hapy born?
> Which is the town of the Sinuous one?
> Which god dwells there That he might join with me." .[9]

The priest of Imhotep, after investigating the matter, informed the king that Khnum, the god of Elephantine, was in control of the Nile floods. The following evening, in a dream, Djoser was visited by Khnum, who promised an end to the famine. In gratitude the king responded:

> I awoke with speeding heart. Freed of fatigue I made this decree on behalf of my father Khnum. A royal offering to Khnum, lord of the cataract region and chief of Nubia:
> In return for what you have done for me, I offer you Manu as western border, Bakhu as eastern border, from Yebu to Kemsat, being twelve *iter* on the east and the west, consisting of fields and pastures, of the river, and of every place in these miles.
> All tenants who cultivate the fields, and the vivifiers who irrigate the shores and all the new lands that are in these miles, their harvests shall be taken to your granary, in addition to your share which is in Yebu.

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[9] Miriam Lichtheim, Ancient Egyptian Literature, Volume III: The Late Period, pp 95, 96. For a complete online translation of the inscription go to: http://www.uwm.edu/Course/egypt/274RH/Texts/The%20Famine%20Stela.htm

> All fishermen, all hunters, who catch fish and trap birds and all kinds of game, and all who trap Iions in the desert- I exact from them **one-tenth** of the take of all of these, and all the young animals born of the females in these miles [in their totality].
> One shall give the branded animals for all burnt offerings and daily sacrifices; and one shall give one-tenth of gold, ivory, ebony, carob wood, ochre, carnelian, *shrt*, *diw*-plants,,*nfw*,-plants, all kinds of timber, (being) all the things brought by the Nubians of Khent-hen-nefer' (to) Egypt, and (by) every man who comes with arrears from them
> No officials are to issue orders in these places or take anything from them, for everything is to be protected for your sanctuary.
> I grant you this domain with (its) stones and good soil. No person there - - - - - - anything from it. But the scribes that belong to you and the overseers of the South shall dwell there as accountants, listing everything that the *kiry*-workers, and the smiths, and the master craftsmen, and the goldsmiths, and the . . . and the Nubians, and the crew of Apiru, and all corvée labor who fashion the stones, shall give of gold, silver, copper, lead, baskets of . . . firewood, the things that every man who works with them shall give as dues, namely one-tenth of all these. And there shall be given one-tenth of the precious stones and quarrying stones that are brought from the mountain side, being the stones of the east.
> And there shall be an overseer who measures the quantities of gold, silver, copper, and genuine precious stones, the things which the sculptors shall assign to the gold house, <to> fashion the sacred images and to refit the statues that were damaged, and any implements lacking there. Everything shall be placed in the storehouse until one fashions anew, when one knows everything that is lacking in your temple, so that it shall be as it was in the beginning.[10]

Thus the decree awarded to the priests of the Khnum temple, as a temple endowment *en perpetuity*, a tax of one tenth or 10% of the revenues from a large stretch of land running southward from Elephantine into Nubia for twelve iter (approximately 880 miles), a strip of land known to the Greeks in the late period as the *Dodekaschoinos*.

From this single inscription we note the following parallels with the biblical Joseph story:

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[10] Ibid, pp 99-100

1) The fact that both famines lasted seven years is certainly the most striking parallel. It is immaterial that famines of seven years duration are known in other countries of the Ancient Near East.[11] The memory of the great Egyptian famine persisted down to the Ptolemaic era, when the Sehel inscription was apparently copied from an ancient stele. This memory may well have influenced the development of literary traditions in distant lands which had likewise been traumatized by famine in the remote past. In fact, the seven year long local famine remembered by many nations may well have taken place at the identical time as the Egyptian famine, since the biblical text states clearly that "all the countries came to Egypt to buy grain from Joseph, because the famine was severe in *all the world*." (Gen 41:57) Certainly the famine extended into southern Palestine, and the fact that Jacob's family sought help from Egypt rather than neighbouring Syria, suggests that it extended far to the north, into the Levant, and perhaps beyond the Euphrates.[12]

We object to the claim made by many commentators that the Sehel inscription reverses the order of the seven years of plenty followed by seven years of famine, and that the famine described therein was not alleviated by food stuffs stored in anticipation of the event – thus differentiating the two famines. These objections have no validity.

As to the first objection, the Sehel inscription makes no mention whatever of a time of unusual plenty, whether before or after the famine. It is true that Khnum, the god of the Nile, promises Djoser an end to the famine, followed by unprecedented happiness. But this hyperbole should not be construed other than as descriptive of the euphoria resulting from a return to normalcy. Let the reader decide if a time of unusual plenty is being foretold.

> I shall make Hapy gush for you,
> No year of lack and want anywhere,
> Plants will grow weighed down by their fruit;
> With Renutet ordering all,

[11] Cf. C.H. Gordon, Orientalia, n.s. 22 (1953), 79-81. The reference is cited by Miriam Lichtheim, op. cit. note 2, p. 100.

[12] The fact that the famine "was severe in all the world" suggests that it was caused by global factors that affected rains over vast areas of the Near East and Africa. This is suggestive of an area for further research.

> All things are supplied in millions!
> I shall let your people fill up,
> They shall grasp together with you!
> Gone will be the hunger years,
> Ended the dearth in their bins.
> Egypt's people will come striding,
> Shores will shine in the excellent flood,
> Hearts will be happier than ever before!"[13]

Elsewhere it is expressly stated that conditions will return to normal, not to unprecedented prosperity.

> And there shall be an overseer who measures the quantities of gold, silver, copper, and genuine precious stones, the things which the sculptors shall assign to the gold house, <to> fashion the sacred images and to refit the statues that were damaged, and any implements lacking there. Everything shall be placed in the storehouse until one fashions anew, when one knows everything that is lacking in your temple, *so that it shall be as it was in the beginning*.[14] (emphasis added)

As for the suffering endured during the famine, as described in the opening paragraphs of the inscription, there is nothing which distinguishes the Djoser famine from the biblical event. A perusal of the biblical text informs us clearly that the famine caused extensive and severe suffering. Only in desperation, at times in fear of imminent death, did the Egyptians forfeit first their money, then their livestock, and ultimately their land, to pay for the lifesaving grain hoarded by the Egyptian bureaucracy. The famine was endured, but not in the absence of extreme suffering.

2) Political action based on dreams, so central in the Joseph story, is also a critical component in the Sehal inscription. The dreams of the pharaoh in both instances determine his response to the famine, in the one case anticipated, in the other actualized. In and of itself, the appearance of dreams in times of crisis might be dismissed as coincidence. After all, many Egyptian pharaohs had dreams, the dream stele of Thutmose IV

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[13] Op. cit. p. 99d
[14] Ibid.

discussed in our book two being a case in point. But when the pharaoh in both instances, as argued by our revised chronology and expressly stated in the Sehel inscription, is the identical 3rd dynasty king Djoser, the role played by dreams takes on added significance and argues for the identity of the two famines.

In passing we should note that there is no contradiction in the fact that the Joseph story identifies the god of the patriarchs as the sole, all powerful being in control of events as they transpire in the story, while the Sehel inscription claims for Khnum, at minimum, control of the life giving Nile floods. Djoser in the Sehel inscription is seeking advice from a subordinate priest in the court of Imhotep, not from the vizier Joseph/Imhotep himself.

3) In both the biblical story, and in the Sehel inscription, special provision is made for the temples of Egypt. In the Joseph story they are exempted both from the loss of ownership of land experienced by the general population and from the tax of 20% on general revenues imposed throughout Egypt. In the Sehel inscription the Khnum temple is singled out for special favor. There is no hint that its lands were forfeit. And the tax of 10% on revenues in the *Dodekaschoinos* to provide the temple income and restore it to its former prosperity is arguably a benefit beyond what was prescribed for temples elsewhere, this because the king believed that Khnum was responsible for ending the famine. It is curious, to say the least, that both the biblical and Sehel inscription famines should emphasize the special status afforded temples in the aftermath of the great famine, and that both include mention of the system of taxation that followed the famine.

4) Both the biblical text and the Egyptian inscription link the seven year famine with the sojourn of the Hebrews in Egypt. We have included above a portion of the Sehel inscription concerned with the 10% tax on revenues. The tax, as stated, applied to all revenues in kind received by various working segments of the population employed in the south. Worthy of mention are the "*kiry*-workers, and the smiths, and the master craftsmen, and the goldsmiths, and the . . . and the Nubians, and the crew of *Apiru*, and all corvée labor who fashion the stones". This is not the place to engage the debate regarding the identity of the peoples identified

as Apiru. We have touched base with the topic elsewhere in our lengthy revision. Needless to say, in the context of this inscription the Apiru can be none other than Semitic Hebrews, almost certainly in control of the country's livestock. The reference brings to mind the conversations that took place between Joseph and his brothers, and between Joseph and the pharaoh, concerning the arrival of the extended family of Jacob. We are informed early in the Joseph story that "Egyptians could not eat with Hebrews, for that is detestable to Egyptians." (Gen. 43:32) The issue became the topic of conversation later when Joseph was about to bring his extended family into the region of Goshen in the Nile Delta.

> Then Joseph said to his brothers and to his father's household, "I will go up and speak to Pharaoh and will say to him, 'My brothers and my father's household, who were living in the land of Canaan, have come to me. The men are shepherds; they tend livestock, and they have brought along their flocks and herds and everything they own.' When Pharaoh calls you in and asks, 'What is your occupation?' you should answer, 'Your servants have tended livestock from our boyhood on, just as our fathers did.' Then you will be allowed to settle in the region of Goshen, for all shepherds are detestable to the Egyptians." (Gen. 46:31-34)

It is clear from this conversation that tending livestock in Egypt was a job restricted to Hebrews, and at the time of the famine, this meant Hebrews from the clan of Jacob. Pharaoh specifically invited Joseph to find some of his brethren with special talent as herdsmen, to "put them in charge of my own livestock." (Gen 47:6) It is not necessary to equate the "crew of Apiru" in the Sehel inscription with the clan of Jacob in the Joseph story, but the comparison is inviting. And the mere mention of Hebrews residing permanently in Egypt at this early period, and specifically at the end of a famine likened on other grounds with the biblical famine, is yet one more coincidence in need of explanation.

Apiru, taxation, temple incomes, a seven year famine, a pharaoh who dreams – these are the themes which dominate the Joseph story in the Hebrew Bible and the Sehel inscription in southern Egypt. According to our revised chronology, and as expressly stated on the Sehel inscription, the pharaoh in both instances was Neterkhet Djoser, the first king of the

3rd dynasty. Joseph served the biblical pharaoh as vizier, second in command in all of Egypt. His fame has endured through millenia, exclusively because of the biblical famine story. Imhotep served king Djoser as vizier, second in command in all of Egypt. Outside of Egypt his fame lasted well into the Roman period, and in Egypt itself he was revered as a god. There is only one possible response to this sequence of parallels. If our revised chronology is correct, Joseph and Imhotep are the same person. The matter is beyond debate. It is only because of the subjectivity involved in determining our 2nd millennium chronology that we proceed with this argument.

Joseph the Architect/Physician/Poet

The Genesis famine story portrays Joseph as an ethical and extremely capable young man, blessed with the ability to interpret dreams, but also endowed with organizational skills which immediately impressed the pharaoh he served. The speed with which he constructed grain storage facilities in the chief cities of Egypt, and the efficiency of the system of gathering and distributing food stuffs through fourteen years in order to sustain the population of an entire country, are nothing less than remarkable. By the time the famine ended he had not only managed to save the lives of hundreds of thousands of Egyptians, and countless foreigners who came to Egypt in search of food, he had managed to change forever the political structure of the country. Food was not given to the needy; it was sold in exchange for private wealth and ultimately for property. At famine's end Djoser quite literally owned Egypt. He and his successors became enormously wealthy in consequence, notwithstanding their benevolence toward the temples of Egypt. But not only did pharaoh own all the property of Egypt. He also, quite literally, owned the people.

> When that year was over, they came to him [Joseph] the following year and said, "We cannot hide from our lord the fact that since our money is gone and our livestock belongs to you, there is nothing left for our lord except our bodies and our land. Why should we perish before your eyes – we and our land as well? Buy us and our land in exchange for food, and we with our land will be in bondage to Pharaoh. Give us seed so that we may live and not die, and that the

> land may not become desolate." So Joseph bought all the land in Egypt for Pharaoh. The Egyptians, one and all, sold their fields, because the famine was too severe for them. The land became Pharaoh's, and Joseph reduced the people to servitude, from one end of Egypt to the other." (Gen 47:18-21)

The pharaohs of Egypt, for the centuries that followed, now possessed the wherewithal to engage in massive construction, not only of colossal funeral complexes, temples and palace facilities, including those of Djoser himself, but of the edifice par excellence, the prototype of which began the day the famine ended – the pyramids of Egypt. Not only did pharaohs for the next century possess the wealth and the manpower for these enormous building enterprises, they had at their disposal the genius of the Hebrew immigrant Joseph, who among his many talents, was an architectural genius.

For several millenia following the time of Djoser, Imhotep was both revered as a man and worshipped as a god. His exploits became the stuff of legends. As an architect he was credited with the beginning of construction with stone. As a physician he was deified as a god of healing and medicine. As a philosopher and poet he is credited with authorship of several literary works, some bearing his name, others falsely claimed by his successors. There is not time to go into detail regarding these alleged accomplishments. Our interest lies exclusively in proving that Joseph and Imhotep were one and the same person. There is very little in the legends of Imhotep that connect him specifically with Joseph. We restrict our comments to the few relevant details of his life.

Figure 14: Statue of Imhotep

Imhotep the physician. Imhotep was venerated well into the Roman period as a healer and physician, identified with and worshipped by many as the demi-god Asclepios. In the divine pantheon he was conceived to be the son of Ptah and Sekhmet, by some equated with their son Nefertem. What he did to deserve this fame is unknown, though many scholars believe he was the author of the medical treatise preserved on the

Edwin Smith papyrus.[15] The maxims preserved on this ancient document are remarkable for their straightforward scientific surgical approach to assorted medical ailments, and warrant for their author credit as the true founder of modern medicine. We have only two comments to make regarding the papyrus.

In the first place, contrary to the claim made by some, none of the prescribed treatments in the Smith papyrus is magical in nature. The confusion comes from the fact that the original text, purely surgical in nature, has been corrupted by some well intentioned physician in the late period, through the addition of glosses, explanations and assorted comments reflecting the degenerate understanding of a later age. A detailed study of the text of this document shows it to be a comprehensive, well organized description of surgical procedures for treating wounds to virtually every part of the human body, in all consisting of over 450 lines of text. If nothing else the work shows the author to be insightful and thorough, well in keeping with the character of Joseph as revealed in the biblical Joseph story. We leave it to the reader to peruse this remarkable document.[16]

Secondly, according to a consensus of scholars the document originates from around 1700 B.C., though the existing text was edited, as stated above, a millenia later, perhaps during the 26th dynasty. There exists an older theory, still reflected in the textbooks and originating with Breasted, which dates the composition around 2500 B.C. and the glosses around the 17th century. If the document was composed by Joseph, as we believe it to be, then the first of these dating theories is approximately correct.

Imhotep the philosopher poet. That Joseph was a wise man goes without saying. The pharaoh who elevated him to power left no doubt about his opinion. "Can we find anyone like this man?' he asked, and then he answered his own question – "there is no one so discerning and wise as you." (Gen 41:37, 39) While there is nothing in the biblical text which credits Joseph with recording his accumulated wisdom in written form,

[15]For an introduction and description of this remarkable documents go to http://en.wikipedia.org/wiki/EdwinSmithpapyrus

[16] A good beginning can be found at http://www.levity.com/alchemy/islam22.html

there is some evidence that he did so, and the matter needs to be mentioned for what it is worth.

One collection of ancient Egyptian philosophical texts bears the title "the Instruction of Ptahhotep"[17] The document has come down to us self-credited to a man who identifies himself as the vizier Ptahhotep, a name born by several dignitaries of the 5th dynasty. On internal grounds it has been variously dated anywhere from the 5th to the 12th dynasty. The document has been analyzed by many scholars, all of whom note the remarkable resemblance between parts of the "instruction" and the biblical "wisdom literature", particularly the Proverbs. On that ground alone it has been conjectured by some that the "instruction" influenced the development of the Jewish wisdom literature. They may be correct, but not in the manner suggested.

Several conservative scholars have put forward the suggestion that the "instruction of Ptahhotep" was actually written by Joseph/Imhotep, and that portions of the text were preserved and later incorporated into the biblical proverbs by scribes, when that document was pieced together in the early 1st millennium.[18] The argument is based on three strands of reasoning. One is the resemblance of the document to Jewish literature, as stated above. A second is the fact that Imhotep was famed in later times as a poet and philosopher, though no literary document has been preserved bearing his name. And finally, the "Instruction of Ptahhotep" concludes with the author's lament that he is old and apparently near death, having lived for 110 years, reminiscent of the final words of the biblical Joseph story – "So Joseph died at the age of a hundred and ten. And after they embalmed him, he was placed in a coffin in Egypt." (Gen 50:26)

> How good is one instructed by his father
> when he emerged from him out of his body,
> and he told him, while he was in the body, entirely,
> May what he has done be greater than what he was told.
> See, a good son, by the gift of the god,

[17] For an online transcription and translation go to http://www.digitalegypt.ucl.ac.uk/literature/ptahhotep.html
[18] For one publication of this theory see http://www.askelm.com/doctrine/d040501.htm

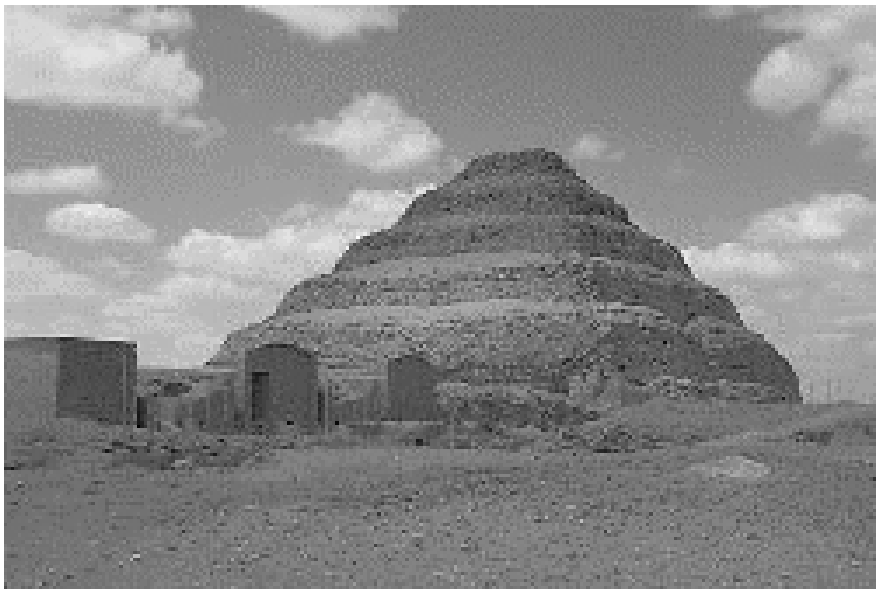
> surpassing what he was told before his lord.
> He does what is right.
> His heart has acted according to his set steps.
> As you reach me, your body intact,
> the king content with everything,
> take years of life.
> What I have done on earth is not little.
> I took 110 years of life
> by the grant of the king to me,
> favor ahead of the ancestors,
> from doing what is right for the king until the stage of revered status.
> Instruction of Ptahhotep.

Imhotep the architect. Egyptologists are quick to point out the abrupt change in archaeology, reflective of changes in political and social conditions, which took place between the end of the 2nd and beginning of the 3rd dynasties in Egypt. Thus they begin their Old Kingdom designation with the 3rd dynasty, noting among other things the introduction of building with stone, and the more dominant role played by the pharaoh, that began with the 3rd dynasty pharaoh Djoser. The pre-dynastic period and the first two dynasties are all but ignored in the history books, in large part due to the absence of contemporary inscriptional material. Only in the 3rd dynasty did Egypt emerge from its dark ages. It would be fair to say that the reign of Djoser marks a renaissance in Egyptian culture. Scholars have failed to identify the catalyst in this remarkable development. We have provided the reason in our earlier discussion. During the reign of Djoser, thanks to the genius of the vizier Joseph/Imhotep, the pharaoh was given the resources in money and manpower to utilize the vast resources of the country. It also possessed in Joseph the genius to make innovative use of the newly created wealth. A new era had begun. Gardiner, from whose classic *Egypt of the Pharaohs* we have quoted frequently in earlier discussion, summarizes the change.

> A beginning is here, therefore, made with the Third Dynasty, which with the next three dynasties constitutes the Old Kingdom, characterized by the grand line of pyramids running along the western desert from near the level of modern Cairo. The first king of Dyn. III was the monarch whom later generations knew by the name of Djoser, and whose importance as the founder of a new epoch is marked in the

Turin Canon by the exceptional use of red ink. Djoser's outstanding achievement was the Step Pyramid at Sakkara overlooking the great city of Memphis. This is a massive structure rising in six unequal stages to a height of 204 feet. Egypt has no more remarkable spectacle to offer than the comparatively recently excavated and restored complex of buildings of which that earliest of the pyramids forms the centre. The credit for this is, however, probably due less to Djoser himself than to his famous architect Imhotep (Gk. Imouthes), whose later reputation as writer and healer ultimately led to his deification and identification with the Greek demigod Asclepios. It is not without reason that Manetho ascribes to Imouthes the invention of building in stone, since Djoser's great funerary monument was in fact the first to be constructed wholly of that material. The royal tombs of the previous dynasties had been mastabas of brick, with little employment of granite and limestone except for flooring and the like. EP 72-73

Figure 15: Djoser's Step Pyramid & Funeral Complex



Gardiner goes on to describe the pyramid complex at Sakkara:

> The Step Pyramid too was originally conceived of as a mastaba, though square and not oblong, but later obtained its present unique appearance by successive changes of plan. Investigation of the maze of underground galleries revealed a few walls lined with blue faience tiles to imitate matting, and elsewhere thousands of splendidly shaped vases and dishes of alabaster, breccia, schist, and other fine stones were found strewn about. Some low reliefs depict the king in ceremonial poses, and their exquisite delicacy shows that the sculptors of the time had mastered this technique no less well than that of the noble seated statue of Djoser that was also among the finds. The vast area outside brought to light edifices of the most unexpected types. Apart from the temple chambers on the north side which were needed for the daily service of offerings and other ceremonials, as well as a row of shrines apparently for the celebration of the Sed-festival or royal Jubilee, various imposing structures were uncovered of which the purpose is unknown or only guessed. … The entire site is enclosed within the magnificent paneled and bastioned wall of the finest limestone no less than a third of a mile long from north to south and about half that length from east to west. EP 73

Gardiner also points out, in passing, a "mysterious building at the south-west corner of the enclosure the substructure of which looks for all the world like a second tomb of Djoser himself, only on a smaller scale". (EP 74)

The presence of the inscribed name of Imhotep confirms his role in the construction of this complex of buildings, and elsewhere there is evidence which suggests his role in constructing a pyramid for one of Djoser's successors.

We have only three comments to make regarding Gardiner's comments:

1) It is our opinion that this complex of buildings was begun during the "time of plenty" early in the reign of Djoser, and that construction of the step pyramid began soon after the end of the famine, financed by revenues from the sale of grain with manpower provided by the indentured population. Thus among the earliest constructions were large featureless bins, made of small blocks of limestone – "imposing" in size,

as Gardiner suggests, of which the purpose "is unknown or only guessed.". Many conservative scholars identify them as "storage chambers", and suggest, probably correctly, that they were typical of the grain storage facilities that Joseph constructed at central locations throughout Egypt.

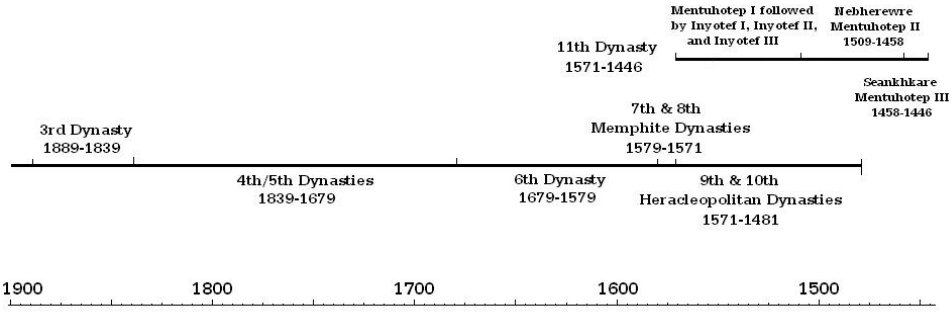
> Joseph collected all the food produced in those seven years of abundance in Egypt and stored it in the cities. In each city he put the food grown in the fields surrounding it. Joseph stored up huge quantities of grain, like the sand of the sea, it was so much that he stopped keeping records because it was beyond measure. (Gen. 41:47-49)

2) In spite of extensive efforts on the part of archaeologists the tomb of Imhotep has never been found. It is assumed, with good reason, that Imhotep would be buried at Sakkara, and probably in close proximity to the Djoser complex. It is therefore tempting to identify his tomb with the "mysterious building at the south-west corner of the enclosure the substructure of which looks for all the world like a second tomb of Djoser himself, only on a smaller scale" (see quote above). We recall from the conclusion of the Joseph story that at the age of 110 years the patriarch died and was embalmed and placed in a coffin. It is a reasonable assumption that he was entombed near the complex of buildings he designed, and who else would be deserving of a tomb like that of Djoser than Djoser's second in command. We recall that Joseph had elicited from the sons of Israel a promise to one day remove his body from Egypt (Gen 50:25), a promise fulfilled by Moses at the time of the Exodus (Exod. 13:19). The replica tomb at Djoser's complex would afterwards be left empty and perhaps was deliberately torn down. The absence of any inscribed material at the site is anticipated. Wherever Joseph built his tomb, it was not intended "for eternity."

3) When we examined the Sehel inscription at the beginning of this chapter we took it at face value. We do not regard it as a creation of a later age, as do many Egyptologists. It has all the appearance of an original stele inscription, preserved for some considerable time by the Khnum temple priests, and finally copied onto the wall facing where it now stands. The copy maintains all the features of the typical stele shape and structure, with rounded top and dateline intact. If so, then we can

date the inscription, and thus the end of the famine, to the 18th year of king Djoser. According to our chronology, thus far developed, the 3rd Egyptian dynasty began in the year 1900 B.C. (see figure 11 on page 41). The 18th year of Djoser would accordingly be 1883 B.C. Our data for the biblical patriarchs, developed in chapter 1, dates the arrival of Joseph's family in Egypt, at the end of two years of famine, to the year 1876 B.C. If this dating is accurate then the end of the famine five years later must be dated to 1871 B.C., this according to the Hebrew Bible. There is therefore an 11 year discrepancy between the Egyptian and patriarchal chronologies. The dates for the Egyptian 3rd dynasty need to be lowered by that amount, in order to synchronize the two chronologies. That change, in turn, will require a lowering of dates for all subsequent dynasties from dynasty 4 through to the beginning of dynasties 10 and 11 by an identical 11 years. The 11 years reduction of dates need not apply to the terminal years of dynasties 10 and 11. Instead, the assumption is made that the length of those two dynasties may legitimately be decreased the 11 years to maintain their closing dates. These changes are reflected in figure 16 below, our final figures for the dates of the Egyptian Old Kingdom, and its 1st Intermediate Period.

Figure 16: Final Revised Dates for Dynasties 3-11



Having said all this, we return briefly to the life of Joseph/Imhotep. In our first chapter we determined that the life of Jacob, the father of Joseph, spanned the years 2006-1859. Since Djoser's 27 year reign spanned the years 1889-1862 it follows that Jacob died a few years *after* Djoser. It is therefore significant, assuming the Joseph = Imhotep equation, that

Joseph remained in power as vizier of Egypt following the death of his patron. His status is nowhere more apparent than in the burial of his father. Jacob's funeral was a grand event, requiring an extended journey to Jacob's tomb "in the land of Canaan," accompanied by a large entourage of Egyptian dignitaries. We quote but a small portion of the biblical description.

> When the days of mourning had passed, Joseph said to Pharaoh's court, "If I have found favor in your eyes, speak to Pharaoh for me. Tell him, 'My father made me swear an oath and said, "I am about to die; bury me in the tomb I dug for myself in the land of Canaan." Now let me go up and bury my father; then I will return.'" Pharaoh said, "Go up and bury your father, as he made you swear to do." So Joseph went up to bury his father. All Pharaoh's officials accompanied him – the dignitaries of his court and all the dignitaries of Egypt – besides all the members of Joseph's household and his brothers and those belonging to his father's household. Only their children and their flocks and herds where left in Goshen. Chariots and horsemen also went up with him. It was a very large company. Gen 50: 4-9

The point we make here should be clear to the reader. The political life of Joseph/Imhotep did not end with the death of Djoser. It very likely continued through the balance of the 3rd and into the 4th dynasty, until his death in 1805, at the age of 110 years. He thus lived thirty-four years into the 4th dynasty, through the reigns of Snofru, Khufwey (Cheops), and into the reign of Radjedef. For a few years at least he would have been a contemporary of Khafre (Chefren), before that king became pharaoh, and possibly was alive during the early years of Menkaure (Mycerinus), (see Figure 10, page 34).[19] Since arguably he designed the first few of the Sakkara pyramids it is hard to avoid the assumption that he played a large part in the design and construction of at least the first of the great pyramids of Giza. The unknown methods which allowed for their rapid construction may be attributable to his genius.

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[19] This adds significance to the fact that, according to the O*xyrhynchus Papyri* from the second century A.D. Mycerinus built a temple in honour of Imhotep, son of Ptah. For this reference and further discussion of the life of Imhotep see http://cotn.heavengames.com/history/imhotep

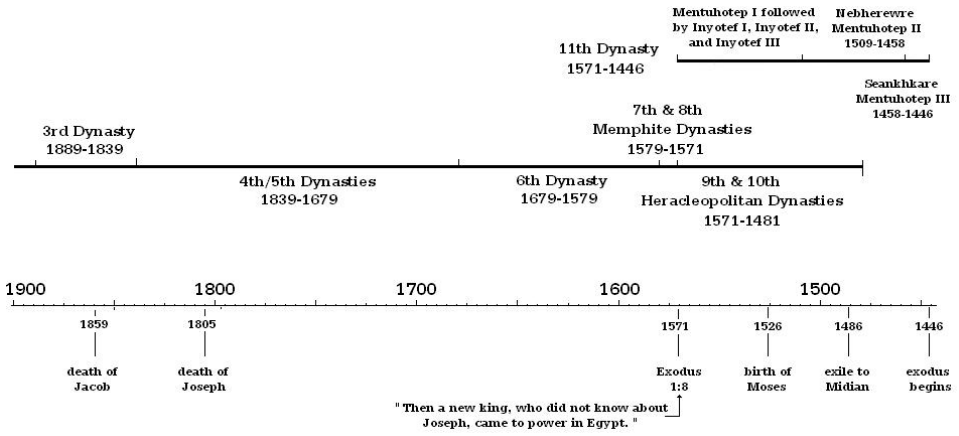
A final word needs to be added regarding Imhotep in his role as priest. We have already mentioned the association of Imhotep with the god Ptah. In the Sehel inscription he is called the "son of Ptah". Elsewhere he is referred to as a "high priest of Ptah"[20] and "high priest of Heliopolis". Those titles regarding his priesthood, and in particular his association with Heliopolis (Egyptian On) are at least consistent with data preserved in the biblical Joseph story. According to Genesis 41:45 "pharaoh gave Joseph the name Zaphenath Paneah and gave him Asenath daughter of Potiphera, priest of On (Heliopolis), to be his wife." Assuming that Potiphera was the *high priest* of On/Heliopolis it would be perfectly natural for Joseph to inherit the benefice at the death of his father-in-law. There is no biblical mention of an association of Joseph with Ptah, the god of Memphis, but we should not read anything into that silence. The Joseph story is very narrowly construed. According to the Sehel inscription, by the time the famine ended Imhotep was part of the Ptah cult. If Imhotep is Joseph, it must have been obligatory for the vizier to become a priest of Ptah.

Moses

As stated, Joseph died in Egypt in 1805 B.C., 34 years into the 4th dynasty. But the biblical Joseph story ignores entirely his life's work in Egypt following the death of his father Jacob over a half century earlier (1859 B.C.). Instead it concludes with a few short lines relating to his death, commenting only on the fact that he "stayed in Egypt" all the while, lived to the age of a hundred and ten, and witnessed the birth of the third generation of the children of his son Ephraim and the children of Makir, son of Manasseh, his first born son. (Gen. 50:22, 23). The biblical omission of Joseph's accomplishments during this final half century of his life is regrettable but predictable.

[20] For a list of references associating Imhotep with Ptah see http://www.historel.net/imhotep/imhoeng03.htm

Figure 17: Moses Life in Context



The book of Exodus opens by reminding the reader that the immigrant family of Jacob which originally arrived in Egypt numbered only seventy individuals. Then, in a single sentence, it passes over several hundred years, leading us into the life and times of Moses, descendent of Levi, one of the twelve sons of Jacob.

> Now Joseph and all his brothers and all that generation died, but the Israelites were fruitful and multiplied greatly and became exceeding numerous, so that the land was filled with them. Exodus 1:6,7

The text then proceeds to describe the changed conditions which precipitated the birth of Moses, leading to the storied Exodus.

> Then a new king, who did not know about Joseph, came to power in Egypt. "Look," he said to his people, "the Israelites have become much too numerous for us. Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country. Exodus 1:8-10

In figure 17 above we have placed these developments in context. Recall from our earlier discussion that all dates from our chapter two analysis of Egyptian dynasties 3-11 needed to be reduced by eleven years, this in order to synchronize the 18th year of the 3rd dynasty king Djoser from the

Sehel inscription with the end of the Egyptian famine based on biblical data (1871 B.C.). This ultimately forced us to conclude that the $9^{th}/10^{th}$ Heracleopolitan dynasties in the north of Egypt and the 11^{th} dynasty in the south began in 1571 B.C., not 1582 B.C. as earlier suggested. And since we are unable to alter the later pivotal dates in these dynasties, the length of each of the dynasties is reduced by eleven years.

Several other features of our Figure 16 timeline are in need of explanation and defense, in particular our placement of the early years of Moses life during the $9^{th}/10^{th}$ Heracleopolitan dynasties, and our belief that the 11^{th} dynasty king Seankhkare Mentuhotep III was the Egyptian king at the time of the Exodus. We treat these two matters in the order indicated.

Moses Life in Context

We have no choice about where to locate the birth of Moses in our timeline. Details of his life, including his age during several critical phases of his life, are clearly spelled out in the biblical text (see below under point 5). And since our previous argument has determined approximate absolute dates for dynasties 3-11, we have no choice but to argue that Moses was born and raised under kings who ruled in the latter half of the Heracleopolitan era. It remains for us to present additional rationale in defense of this claim. To expedite the process we simply itemize the points of our argument.

1) There is only one piece of biblical data enabling us to determine at what point in our timeline the family of Jacob, numbering 70 persons in 1876, had increased sufficiently to have become “exceedingly numerous so that the land was filled with them”, a statement descriptive of a population of perhaps several hundred thousand persons. From a purely statistical point of view this degree of population growth must have consumed, at minimum, several hundred years. Some basic mathematical computations illustrate the situation. Assuming that each Jewish family had, on average, ten children, each generation would be five times as large as the one preceding. If each generation lasted, on average, 40 years (a generous number), then in 200 years a single pair of parents would result in a generation numbering 5x5x5x5x5 or 3125

persons. In 280 years the 7th generation would have increased by an additional factor of 25 (5x5) to an impressive 78,125 persons. Under these conditions the first generation sons of Jacob, with their wives, would multiply to a generation consisting of between 37,500 (12 x 3125) and 937,500 (12 x 78,125) individuals in the time frame ending 200-280 years from when the twelve brothers first gathered in Egypt in 1876 B.C. Those numbers would necessarily be inflated to perhaps twice their values allowing for prior generations still living at the time. Clearly this form of analysis is highly speculative, and is complicated by the fact that we have no certain indication of the size of the typical Jewish family during these centuries, nor the survival rate among the children, nor the degree of intermarriage between the Hebrews and the Egyptians. It is, however, supportive of the fact stated previously, that the growth of population suggested by Exodus 1:6,7 requires somewhere in the order of 200 to 300 years, leading to the reasonable conclusion that the events which follow took place during the Heracleopolitan era .

In order to be more specific we must utilize data in the verses that follow, beginning with the reference which follows immediately, to the emergence of "a new king, who did not know about Joseph". In our timeline there is only one possible antecedent for this reference, namely, the beginning of the 9th dynasty Heracleopolitan kingship in the north of Egypt. The date is 1571 B.C. That determination is based on several factors.

2) Certainly the year 1571, slightly over 300 years removed from the time of entrance of Jacob and his extended family, allows a maximum amount of time for the remarkable population growth we have suggested. It also allows for the necessary hundred plus years which must follow till the time of the exodus, not only to account for the subsequent growth in population to well over a million souls that participated in the exodus, but also to encompass the formative years of the life of Moses. The year 1571 is therefore, logistically, a good fit. But there is further corroboration.

3) It was the stated concern of the new Egyptian king that the Hebrews constituted a threat to his kingdom should war break out in the country. Specifically he worried that they would join his enemies, fight against

him, and then leave the country. (Exodus 1:10) The war envisaged by the king can only be civil in nature. There is no suggestion in the language that an invasion of Egypt from without is contemplated. The delta, where the majority of the descendants of Jacob lived, appears to belong entirely to the king. The enemy under consideration must therefore occupy the south of the country. The first instance of such north/south civil conflict following the 3rd dynasty took place in the early decades of the 9th dynasty, when the domination of the Heracleopolitan kings was threatened by the growing influence of the 11th dynasty kings in the south. Though the threat was real, it would be many decades later when the antagonism between north and south erupted into a series of armed conflicts which ultimately saw the defeat of the Heracleopolitans by the 11th dynasty king Nebherewre Mentuhotep II, with resulting unification of the country. But here we are getting ahead of ourselves. At minimum the reference to enemies and the possibility of war in this first chapter of the book of Exodus dates the events described to the early years of the 9th dynasty, adding support to our earlier conclusion.

4) The Exodus story goes on to record the enslavement of the Hebrew population and the imposition of oppressive working conditions that lasted, apparently, for several decades, sufficient time at least for the construction, by the enslaved Hebrews, of several storage cities in the eastern delta. All the while, we are told, the Jewish population continued to grow, as did the fear and frustration of the Heracleopolitan kings (Exodus 1: 11-14). Then followed the ultimate attempt at alleviating the threat, the planned murder of all Hebrew males using Hebrew midwives as the means to the desired end, and finally, in desperation, the ordered slaughter of all male children born in Egypt (Exodus 1:22). The details are unimportant. It must be noted, however, that the king who issued these directives for mass annihilation, unprecedented acts of barbarism, was certainly not the first king of the dynasty mentioned in verse 8. The intervening verses imply the passage of some considerable time, perhaps twenty or thirty years, perhaps longer. We ask ourselves the obvious question. Did there exist, sometime time into the 9th dynasty, a king noted for his viciousness, whom we might tentatively identify as the pharaoh mentioned in Exodus 1:15,16 and 1:22. The likelihood of finding monumental evidence confirming the existence of this king is unlikely, since there exist only a few tomb inscriptions attesting the

activities of a few of the Heracleopolitan kings. But one anecdotal memory has been preserved by Manetho which appears to be relevant. According to Manetho, at least in the version preserved by Africanus, the 9th dynasty consisted of

> "nineteen kings of Heracleopolis, who reigned for 409 years. Achthoes, the first of these, terrible beyond all before him, wrought evil things for those in all Egypt, but afterwards he fell a victim to madness and was destroyed by a crocodile." (quoted in EP 437)

We dispute two facts proposed in this statement. No Egyptologist would sanction the number 409 years as the length of the dynasty. In the Eusebius version of Manetho the dynasty consisted rather of four kings and lasted only a hundred years, much more in line with our figure 17 conclusion. Nor do we agree that this king Achthoes was the first of the dynasty. The Turin Canon cites two 9th /10th dynasty kings named Neferkare Akhtoy, the name Egyptologists equate with Manetho's Achthoes. Neither is listed as the first king of the dynasty. Gardiner also discusses inscriptional evidence proving that at least three kings of the dynasty bore that name (EP 112). There is therefore no good reason to dispute our claim that the birth of Moses, which took place in connection with this attempted mass murder, took place around the year 1526 B.C., 45 years after the dynasty began.

5) The story of the birth of Moses, and of his asylum in Midian as a relatively young man, clearly indicates that both events took place during the same dynasty. The biblical text also suggests that this line of kings came to a violent end shortly after Moses fled from Egypt. All of Moses persecutors apparently died in the battle which led to the change in the ruling dynasty. How else should we explain the statement recorded in Exodus 4:19 :

> Now the Lord had said to Moses in Midian, "Go back to Egypt, for all the men who wanted to kill you are dead.

A strong argument in favor of the accuracy of our timeline is its substantial agreement with these dynastic changes. In chapter one we argued that the Exodus took place around the year 1446 B.C. According to Exodus 7:6 Moses was 80 years old at the time of the Exodus and Acts

7:23 preserves a tradition which claims he was 40 years old at the time of his flight to Midian. We are obliged therefore to date his birth in the year 1526 and the beginning of his sojourn in Midian in the year 1486. These dates agree reasonably well with our positioning of the dual $9^{th}/10^{th}$ Heracleopolitan era. The battle between Mentuhotep II and his dynasty 10 rival, which unified Egypt under the dynasty 11 king, took place five years after Moses fled the country, again in agreement with the biblical data.

Before moving on to discuss the context of the Exodus itself, we should make one clarifying remark regarding the Heracleopolitan kings, lest the issue be raised by the critics. When the biblical text describes the advent of a "king who did not know about Joseph", we should not construe these remarks as an argument against our earlier claim that Joseph and Imhotep are one and the same person. It might be argued by some that Imhotep was certainly not forgotten by subsequent ages, and in fact over time became larger than life, as stories of his multiple accomplishments were mythologized and he himself was ultimately deified. The critic will surely argue that this did not happen to the biblical Joseph, citing this text as support. But the argument is flawed. In context the statement can be construed instead as supportive of our identification. What was lost to the Heracleopolitan kings, and henceforth to all subsequent generations, was knowledge that Imhotep/Joseph was of Hebrew origin, not knowledge of Imhotep himself. It was that knowledge alone which had apparently secured for the descendants of Jacob favorable treatment through the several hundred years following Joseph's death. With the advent of the Heracleopolitan kings that knowledge was lost, and there followed immediately the enslavement and persecution of the Jews. The statement must not be taken out of context.

We should also point out one further implication of the statement of Exodus 1:8. At minimum it suggests that Joseph was remembered in Egypt up to the beginning of the 9^{th} dynasty in the year 1571, well over two hundred years following his death, and precisely three hundred years following the end of the biblical famine. Let the reader decide if the actions of a dignitary, whose sole accomplishment in Egypt was the gathering and distribution of food stuffs during a prolonged famine, warranted his being remembered in Egypt for that extensive length of

time. If Joseph was not Imhotep, it is incumbent on the critic to explain the longevity of his memory in Egypt.

The Exodus in Context

Our timeline compels us also to identify the king who lived at the time of the Exodus as the 11th dynasty pharaoh Seankhkare Mentuhotep III. As with the life of Moses earlier, there is need to reconcile this identification, forced on us by the argument in chapter one, with circumstances known to have prevailed in the life of this terminal 11th dynasty king. Again we construct our argument in point form.

Figure 18 Seankhkare Mentuhotep – Pharaoh of the Exodus
(Osiride statue in the Museum of Fine Arts, Boston)

1) In chapter one we determined, based on the Berlin stele, that the king named Nebherewre Mentuhotep (II) named on that monument, was served by a priest around the year 1446 B.C. We argued further that this prenomen was used by the king only late in his reign. Allowing for error, the date 1446 end of this reign was arbitrarily moved back in time roughly 15 years, and the reign of Nebherewre, known to have lasted 52 years, was positioned in the time frame 1509-1458. There was estimated to be only a small margin of error in that determination. According to the Turin Canon his son and successor Seankhkare Mentuhotep (III) ruled for 12 years. Thus we determined that the rule of this king extended through the years 1458-1446.

Admittedly our computations were guided by our belief, based on data supplied by Jewish historians, that the Exodus of the Israelites from Egypt under the leadership of Moses took place in the year 1446 B.C., precisely at the end of the reign of Seankhkare. The critic will therefore discount the coincidence of dates as contrived. There is, nevertheless, some evidentiary value in the fact that the 11^{th} dynasty ended very close to the time of the Exodus, and that within a very small margin of error we were able to synchronize the end of the dynasty with the beginning of the Exodus. As we will argue more strenuously below, it is absolutely imperative that the Exodus marked the end of a dynasty, not simply the death of some intermediate king. It is therefore significant that the end of a dynasty was near at hand, based solely on the data of the Berlin stele.

We should point out in passing that there is no possibility of identifying Nebherewre, rather than his son, as the "pharaoh of the Exodus." We assume that the reader is familiar with the details of the Exodus story as told in the biblical book by that name, and in particular with the description of the death of that pharaoh in the "parting of the Red Sea" story. The death of this pharaoh followed on the heels of the death of his eldest son in the 10^{th} and concluding plague. Since Seankhkare Mentuhotep boasts on one monument that he was the eldest son of Nebherewre, the latter cannot be the king who died in the Red Sea debacle.

2) The pharaoh of the Exodus died in the eastern Delta in pursuit of Moses. It is unknown whether or not the surviving Egyptians were able

to retrieve his body in the aftermath of the Red Sea incident. Regardless, the sudden and unexpected death suggests that many of his funerary preparations may have been left unfinished. And since we will argue momentarily that Egypt, following the death of its king and much of its northern army, erupted immediately into civil war and endured a prolonged period of social chaos and civil war, it is unlikely that the country had time or opportunity to memorialize its dead king. It is therefore significant that the tomb of Seankhkare Mentuhotep has never been found. Some crude graffiti in the mountain passes near the tomb of his father at Deir el-Bahiri are all that exist to memorialize his death. These graffiti are attributable to priests who functioned within the cult of Nebherewre. Since they also mention Seankhkare, scholars conjecture that his tomb must also be nearby, but the search for it has proved fruitless. We are not surprised. It is doubtful that the body of Seankhkare was recovered when the "Red Sea" waters subsided. If it was it would have been buried in an undecorated tomb. Recently (1997) a Hungarian led archaeological expedition found a Middle Kingdom tomb on the west bank across from Thebes, in the vicinity of Deir el-Bahari. It is attributed to this king by some, in spite of the fact that the tomb lacks any formal mention of Seankhkare Mentuhotep. It was almost certainly not constructed with intent to bear the remains of this king.

Further proof of the suddenness of this kings death, and in agreement with our conclusion that the Theban tomb does not belong to him, is the fact that his mortuary temple has been found at Deir el-Bahari, unfinished and lacking any inscription. Little now remains of it. It was constructed, as would be expected, near the temple of his father Nebherewre.

3) Considering that Seankhkare died at the eastern edge of the Delta, and in dramatic fashion, it is certainly significant that in that location, near el-Khatana (identified by some as the site renamed Pi-Ramesses by Rameses II) and only there in the whole of Egypt, was located a cult dedicated to his memory. Scholars are hard pressed to explain why Seankhkare would be worshipped in this remote location. They conjecture that the choice of cult site may have something to do with the fact that in the only inscription preserved from his reign this king notes his need for defensive fortifications in the eastern Delta to protect against invading Bedouin. That rationale seems highly artificial. We argue instead that the site was

built to memorialize a king who died in the generally vicinity. Where else would the populace construct a memorial to a king and his army but near the place where they died.

4) The 11th dynasty ended with the death of Seankhkare and his army. In fact the Abydos and Sakkara king lists cite only two kings for the entire 11th dynasty, Seankhkare and his father. Only the Turin Canon includes mention of the predecessors of Nebherewre, preserving a few details only for four additional kings, presumably Mentuhotep I and the Antefs I to III. In the existing Canon[21] there is an additional piece of data which has been interpreted as indication that for at least a seven year period at the end of the dynasty no king ruled in Egypt. Some modern Egyptologists disagree, and have conjectured the existence during this time of a seventh king named Nebtowere Mentuhotep, but details concerning him are sketchy. Evidence for his existence is forthcoming only from scattered inscriptions found in some quarries in the south of Egypt, and none of these identify him as a successor of Seankhkare. Based on the fact that one inscription mentions a vizier named Amenemhet for this king, and the fact that the 12th dynasty begins with a king similarly named, scholars have surmised that Nebtowere ruled as successor to Seankhkare, probably for the seven year "kingless" period described in the Turin Canon, and was then overthrown by his vizier, who founded a new dynasty. This is, of course, all smoke and mirrors. There is absolutely no evidence supportive of these conclusions.

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[21] The reader needs to read the excellent summary of the Turin Canon and the relevant pages of transcription and translation contained online at the site http://www.ancientegypt.org/index.html. We include below a sketch of the canon inscription recording the end of the 11th dynasty. It is not known whether this data was contained on one or several papyrus fragments.

We argue instead that the seven "years" following Seankhkare in the Turin Canon are clear indication that the dynasty ended with this king and were followed by a time of lawlessness and social disruption, during which either no king, or no legitimate king, ruled the country. In chapter one, based on the Berlin stele, we concluded that this chaotic state prevailed for well over a century, until ended by Amenemhet, the founder of Manetho's 12th dynasty. We will document this disruptive time further in the next chapter, though some comment is deemed appropriate here.

The fact that the Turin Canon suggests a kingless period of time following Seankhkare is entirely consistent with our revised history. The assumption that it lasted for only seven years, rather than over a hundred years as suggested by the Berlin stele, has at least two possible explanations. On the one hand the Canon authors may have been unclear as to the precise length of the dynastic interlude, and arbitrarily chose seven years as a representative gap in the record. Alternatively, and more likely, the text of the Turin Canon has been misrepresented by scholars. It is our belief that the Turin Canon, as originally composed, did not restrict the chaotic period following the death of Seankhkare to seven years, but instead described the emergence of a sequence of kings of unknown extraction, either not deserving of mention, or too numerous and inconsequential to mention, as Egypt became parceled out among petty dynasts. It is noteworthy that the Berlin chronology clearly indicates a six generation gap between Nebherewre and Amenemhet, and provides the name of a single king named Sekeremheb, otherwise unknown, in the generation immediately preceding the 12th dynasty founder Amenemhet. This lack of names suggests that the interlude was filled with multiple petty kings deemed illegitimate by the priest of Ptah, much as the Hyksos period preceding the onset of the 18th dynasty on the Berlin stele was likewise characterized by the lack of pharaonic names. In the next chapter we will argue that Egypt was overrun by opportunistic rebels soon after the demise of Seankhkare and the Exodus of the Israelites. These rebels, of native extraction, must have ruled for upward of a hundred years, through the balance of the dynastic interlude, until the advent of the 12th dynasty. It is entirely possible that the Turin Canon deliberately omitted these kings, or, more likely, in its autograph form did mention this state of affairs, and perhaps even contained a listing of these "nomarchs". By way of explanation we add the following comment regarding the physical

state of the existing Canon and refer the reader to the excellent website noted in footnote 21 for further details.

Those readers familiar with the history of the Turin Canon understand that this hieratic papyrus, though possibly intact when first discovered and packed for shipment to France by Drovetti in the 19th century, was found in the Turin Museum archives by Champollion in a chaotic jumble of around a hundred and fifty pieces. Many fragments appear to be missing. When painstakingly reassembled by Champollion and others, the guiding assumption was that the 12th dynasty must follow the 11th in an unbroken sequence. It was assumed that no missing pieces separated the fragment(s) which records the reign of Seankhkare from those which document the beginning of the 12th dynasty. We disagree, and wonder what information was originally preserved on some papyrus fragment or fragments now missing between the artificially conjoined pieces. Perhaps the missing kings have been wrongly positioned elsewhere in the incorrectly reconstructed document.

Even if we are mistaken, and concede that no Canon fragments are missing at the end of the 11th dynasty, we disagree entirely with the interpretation of the inscription as it presently stands (see figure 19 below). The lacunae in the text as shown allows for the possibility that the original undamaged document was here describing something much more extensive and sinister than a gap of seven years. Even the number seven may not be complete. And the total of 143 years which concludes the existing fragment, may well apply to this time of chaos following Seankhkare rather than to the 11th dynasty preceding, which appears to already have its own concluding total. The Canon fragments in the Turin Museum need to be re-examined in the context of the revised history to see if some of them have been errantly positioned.

Figure 19: Turin Fragments Recording the End of Dynasty 11

[nsw] 6 ir.n rnp.t /// 7, dmD 143

/// 6 kings, making /// years /// [erased?] 7, total 143

5) If indeed the Turin Canon does mention kingless years following the reign of Seankhkare, whether seven years or longer, that fact serves to introduce, as well as justify, the discussion here and in the next chapter related to the *Ipuwer Papyrus*. This papyrus, 3 ½ meters long and divided into seventeen pages, each consisting of thirteen or fourteen lines, resides in the Leiden Museum, number 344 in their catalogue. Details of its discovery and origin are immaterial. The text under consideration is written on the recto of the papyrus; the verso is covered with an unrelated hymn to a deity, written by a different scribe and probably at a different time. The *Admonition of Ipuwer*, as the composition is otherwise known, is apparently a 19th dynasty scribal copy of an earlier work, the date of which is the subject of ongoing controversy. Needless to say we date the original to the years immediately following the demise of Seankhkare Mentuhotep and the end of the 11th dynasty, not only because it describes social and physical conditions which resemble markedly those described in the biblical account of the 10 plagues which immediately preceded the Exodus, including a Nile River turned bloody red in color, but also because it alludes to the onset of "kingless years".

> Behold, things have been done which have not happened for a long time past; the king has been deposed by the rabble… Behold, it has befallen that the land has been deprived of the kingship by a few lawless men. Behold, men have fallen into rebellion against the Uraeus … *Admonitions of Ipuwer* VII 1,4[22]

[22] Translation has been taken from http://www.nefertiti.iwebland.com/texts/ipuwer.htm

We reserve till the next chapter a more detailed description of this remarkable document, but it needs to be added here that dozens of Egyptologists over the past several centuries have observed the remarkable parallels between its text and the biblical accounts of the ten plagues, and have suggested a possible connection between the two.[23] Others, more recently, have seen in this document a description of the invasion and occupation of Egypt by foreigners immediately following the Exodus, proposing, as we do here, a lengthy period of occupation following. Most notable among those who argue for an foreign invasion following the exodus is the noted revisionist Immanuel Velikovsky, whose comments on the Ipuwer papyrus, the plagues, and the ensuing occupation in *Ages In Chaos* are well worth the reading. While Velikovsky interpreted the Ipuwer papyrus primarily as descriptive of the plagues themselves[24], others have modified his position to one more in line with our reasoning, that the entire document describes conditions which prevailed in the early "kingless" years or immediate aftermath of the plagues.[25] What differentiates our interpretation from that of Velikovsky and his interpreters, is that we do not identify the intruders with the so-called Hyksos invaders who preceded the advent of the 18th dynasty. The century long rule by foreigners in the interval between the 11th and 12th dynasties, hinted at if not demanded by the Berlin stele, is unique to this revision.

5) Also unique to the revised history is the related belief that the 12th dynasty must have arisen at the end of a lengthy period of social chaos, presumably the identical civil upheaval mentioned in the Ipuwer papyrus. Corroborative evidence of this fact is forthcoming from yet another papyrus long known to Egyptologists, who are hard pressed to interpret

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A complete translation of the document can be found in Miriam Lichtheim, Ancient Egyptian Literature Volume 1: The Old and Middle kingdoms, pp 149-163 Instead of "the king has been deposed by the rabble", Lichtheim translates "the king has been robbed by beggars", but she does agree with the second statement, that "the land has been deprived of kingship." That state of affairs is in fact implied by the whole of the document, which describes widespread lawlessness.

[23] We suggest as possible internet sites worth browsing either http://www.mystae.com/restricted/streams/thera/plagues.html or http://www.specialtyinterests.net/ipuwer.html. There are, of course, many others.

[24] See for example http://www.geocities.com/regkeith/linkipuwer.htm

[25] See in particular http://www.henryzecher.com/papyrus_ipuwer.htm

its content. The "Prophecies of Neferti"[26] is preserved on the papyrus P. Leningrad 1116B dating from the 18th dynasty but preserving an account of the rise of the 12th dynasty from the midst of a time of general lawlessness.

Thus we read:

> All happiness has vanished,
> The land is bowed down in distress,
> Owing to those feeders,
> Asiatics who roam the land
> Foes have risen in the East
> Asiatics have come down to Egypt, …
>
> I show you the land in turmoil
> What should not be has come to pass.
> Men will seize weapons of warfare,
> The land will live in uproar …
>
> All happiness has vanished;
> The land is ruined, its fate decreed,
> Deprived of produce, lacking in crops,
> What was made has been unmade …
>
> The land is shrunk – its rulers are many,
> It is bare – its taxes are great;
> The grain is low – the measure is large,
> It is measured to overflowing,
> Ri will withdraw from mankind:
> Though he will rise at his hour,
> One will not know when noon has come.

These are but a few of this documents ominous claims of chaos and foreign rule. Of particular interest are the mention of darkness prevailing in the country, the light of the sun obscured so that its position in the sky is indeterminate. And there is left no doubt that the country is dominated by multiple "illegitimate" rulers. The future tense in many of the

[26] For a complete translation see http://www.nefertiti.iwebland.com/texts/neferti.htm A complete translation of the document can also be found in Miriam Lichtheim, Ancient Egyptian Literature Volume 1: The Old and Middle kingdoms, pp 139-145

translated portions results from the fact that the description of these chaotic times is presented in the guise of a prophecy made prior to the advent of these conditions. Fortunately, for purposes of our historical revision, the text goes on to describe the end of these lawless times with the advent of 12th dynasty under Amenemhet I (abbreviated Ameny in the papyrus)

> Then a king will come from the South,
> Ameny, the justified, by name,
> Son of a woman of Ta-Seti, child of Upper Egypt.
> He will take the white crown,
> He will wear the red crown. (l 58,59)

The entire text of the *Prophecies* is totally supportive of our description of the times in question. The 12th dynasty did not follow the 11th in an uninterrupted sequence. It ended a lengthy period of lawlessness and social upheaval. Egyptologists are compelled to discount most of the language of Neferti as hyperbole and exaggeration, though most admit that the Ameny in question was the founder of the 12th dynasty. Let the reader decide for himself whether the document should be taken at face value. We will spend more time discussing the *Admonitions* and the *Prophecies* in the following chapter.

Chapter Four: Intrusive Occupation of Egypt Intermediate Periods 2A & 2B

The Traditional 2nd Intermediate Period

In the last chapter we documented the fact that there existed in Egypt a century long period of occupation by rebel kings between the 11th and 12th dynasties. We also noted the fact that another prolonged period of foreign domination followed the demise of the 12th dynasty. In the traditional Egyptian history the first of these intrusive intervals is otherwise unknown. The second, however, is familiar to all students of ancient history. It involves the rule of the Hyksos, the shepherd kings.

Almost without exception Egyptologists believe that the Middle Kingdom in Egypt ended with the 12th dynasty. There followed a chaotic period in which Egypt was ruled primarily (though not exclusively) by foreigners, a period which ended when the last foreign ruler, by the name Apophis (Apop), was driven from Egypt by an ambitious native Theban prince named Ahmose. Ahmose is identified by scholars as the founder of Manetho's 18th dynasty of Diospolite (Theban) kings.

In the traditional history this interval between the 12th and the 18th dynasty is referred to as the "Second Intermediate Period". The 18th dynasty is conceived to be the first of a sequence of three powerful dynasties, the 18th, 19th and 20th, collectively termed the Egyptian "New Kingdom".

Egyptologists are in near unanimous agreement that the 12th dynasty ended in the year 1786 B.C.[27] and that the 18th dynasty began 210 years later, around the year 1575 B.C. This lengthy "Second Intermediate

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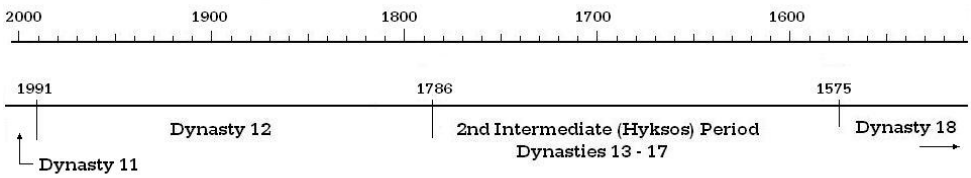
[27] This date is based on a dating schema which assumes the existence of a highly questionable "Sothic Period" in the Egyptian calendar, and on an equally debatable "Sothic date" provided by a 12th dynasty El-Lahun papyrus. So critical is this hypothetical Sothic dating to the traditional Egyptian chronology that, according to Gardiner, "to abandon 1786 B.C. as the year when Dyn. XII ended would be to cast adrift from our only firm anchor, a course that would have serious consequences for the history, not of Egypt alone, but of the entire Middle East." EP 148

Period" is often referred to uncritically as the Hyksos period, though the term Hyksos, coined by Manetho, was first used by him in reference to the foreigners who ruled during his 15th dynasty.

Figure 20: The 2nd Intermediate Period in the Traditional History



Contrarian scholars, particularly those who dispute the existence of a Sothic period in Egypt (see note 27), have long argued that the 210 years allotted to the 2nd Intermediate Period is insufficient time to accommodate all of the kings cited by Manetho for this sequence of dynasties. According to Manetho the 13th dynasty consisted of 60 Diospolite (Theban) kings who ruled for a combined 453 years, while the 14th numbered 76 kings of Xois (in the Nile Delta) who ruled for either 184 or 484 years. As for dynasties 15-17 the data varies considerably, depending on whose version of Manetho we follow – whether Eusebius, Africanus, or Josephus as reported in his diatribe *Against Apion*. Sufficient here to quote Gardiner who follows the Africanus version:

> For our present purpose the data supplied by Africanus must suffice. His Fifteenth Dynasty consists of six foreign so-called 'Shepherd' or Hyksos kings, whose domination lasted 284 years. The Sixteenth Dynasty consisted of Shepherd kings again, thirty-two in number totalling 518 years. Lastly, in the Seventeenth Dynasty Shepherd kings and Theban kings reigned concurrently, forty-three of each line, altogether 151 years. EP147-148

Thus Gardiner concludes:

> Adding these figures, but adopting the lower number of years given for Dyn. XIV, we obtain 217 kings covering a stretch of 1590 years, over

> seven times the duration to which acceptance of the Sothic date in the El-Lahun papyrus has committed us. EP148

As we might suspect, making sense of Manetho's numbers in the confines of a 210 year time frame has proved difficult for Egyptologists. The difficulty is compounded by the fact that both the Abydos and Sakkara king lists ignore completely this time of foreign rule. Instead they name Ahmose and his 18th dynasty successors immediately following their listing of the 12th dynasty kings. That leaves only two other sources to provide enlightenment regarding Manetho's data. A monumental king list at Karnak, heretofore ignored by our revision, and in general ignored by Egyptologists due to its severely damaged condition and otherwise unreliable sequencing of kings, provides some evidence that fewer than 30 kings ruled during the Hyksos period. The Turin Canon, on the other hand, at least as presently construed, seems to be partially in agreement with Manetho. According to Gardiner the papyrus fragments of the Canon, "as remounted by Ibscher", distribute the kings "from Dyn XIII until far down in the direction of Dyn XVIII, over no less than six columns, each containing up to thirty entries."[28] This would suggest the possibility that upwards of 180 kings ruled during the 2nd Intermediate Period, though we refer the reader to our criticism of the Turin Canon introduced in our last chapter. With this badly fragmented document the interpreter must always keep in mind the extreme subjectivity involved in positioning the hundreds of disassembled papyrus fragments in the attempt to reconstruct the original document. This assembly process typically assumes, without question, that the original Canon agreed with the traditional Egyptian history in its ordering (and assumed length) of the dynasties.

In view of this disparity of evidence the *2nd Intermediate Period* remains one of the most controversial segments in the Egyptian historical spectrum. Did its several hundred kings rule for a combined total of only 210 years; or should the number of years be increased to some more realistic figure? Alternatively, should we reject the numbers provided by Manetho and the Turin Canon and considerably reduce the number of Hyksos period kings? What *should* we make of the fact that the Karnak king list seems to limit the number of *2nd Intermediate Period* kings to

[28] (EP 148)

something less than 30? That number cannot be rejected out of hand, as has been done by Egyptologists, especially when this broken monument names a priest king Apophis immediately preceding Ahmose I, a sequence of two names confirmed by multiple pieces of inscriptional evidence, including the Berlin stele segment of the *Genealogy of Ashakhet* which is so central to our thesis.

It is surely noteworthy that the only dynasty for which Manetho provides names also ends with a king named Apophis, who may well be the Apophis/Apop of the monuments, the Karnak king list, and the Berlin stele. Manetho describes his 15th dynasty as one consisting of six foreign kings from Phoenicia, who seized Memphis and founded a town named Avaris in the Sethroite nome, from which base they subdued the whole of Egypt. He then goes on to list the six kings by name, together with their reign lengths – Saites (19), Bnon (44), Pachnan (61), Staan (50), Archles (49), and Aphophis (61). There is surely a need to assign some special significance to these 15th dynasty Hyksos kings, according to Manetho the first group of foreign invaders deserving of the name Hyksos. Momentarily we will argue that the 15th through 17th dynasties ruled at roughly the same time in various parts of Egypt, the 15th being the first among equals.

The Revised 2nd Intermediate Period

What do we make of these disparate figures, particularly in light of the revised Egyptian chronology presented in the earlier chapters of this book? Three assumptions guide our deliberations, namely 1) the belief that the absolute dates for the traditional history of this period have been wrongly determined, the error due largely to Egyptologists' fixation on a hypothetical Sothic cycle which has no basis in fact[29]; 2) the belief, based largely but not exclusively on the Ashakhet stele, that the 12th dynasty did not follow the 11th in an unbroken sequence, and that the length of this 12th dynasty was considerably shorter than the 205 years assigned it in the traditional history; and 3) the belief that the 12th dynasty ended with the invasion of the 15th dynasty Hyksos, not the advent of the 13th dynasty

[29] See above, note 27 on page 81.

kings as claimed by the traditional history. Manetho's dynasties are not only incorrectly dated, they are also listed out of order. We examine these three guiding assumptions in turn.

Errant Dates for the End of Dynasty 12

Our first assumption almost goes without saying. We have filled almost four books with argument proving that the foundational dates in the traditional Egyptian history are grossly in error. Nothing more need be said at this point, save to note the fact, already several times alluded to, that Egyptologists have developed an elaborate, but errant schema, known as Sothic dating, to anchor Manetho's 12th dynasty in the 18th century B.C. We reject the entire edifice of Sothic dating out of hand, and refer the reader to the excellent compendium on the subject published by Immanuel Velikovsky in a Supplement to his *Peoples of the Sea*. [30]

The immediate consequence of our rejection of Sothic dating is to free the 12th dynasty from its errant 1786-1575 B.C. traditional dates. This in turn frees the preceding and following dynasties from the artificial constraints which have bound them for centuries, allowing them to assume absolute dates consistent with evidence from the monuments, and in particular with the data preserved on the Berlin and Ashakhet stelae.

The Berlin stele informs us clearly that the Egyptian 18th dynasty began around the year 1069 B.C. with the advent of its founder Ahmose I. That same date ended the rule of Apophis, the last of a sequence of foreign rulers known collectively as the Hyksos. At first glance it would appear that the traditional history has simply been dated 506 years too early. If this were the case the corrected chronology of dynasties 12-18 would appear as in figure 21 below, identical to figure 20 above[31] but with all dates reduced by 506 years. Though incorrect, the chart with adjusted dates is worth reproducing. It is instructive.

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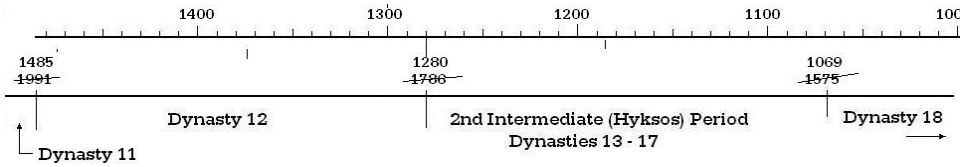
[30] See Chapter II Sirius, *Peoples of the Sea*, 1977, 215-233
[31] See top of page 82.

Figure 21: The Traditional 2nd Intermediate Period Shifted 506 Years



This figure represents what might have been our revised history of Egyptian dynasties 12-18, had we not been informed more accurately by the Berlin stele and had we some other means of determining that the 18th dynasty began around the middle of the 11th century B.C. It is noteworthy that in both the repositioned traditional history and in the revised history, the 11th dynasty ended about 400 years before the beginning of the 18th. This fact may one day be important, since it implies that our repositioning of the Old Kingdom dynasties in chapters two and three of this book would still be valid if reasons were one day found to discount the Ashakhet and Berlin stelae data, assuming, as stated above, that the founding of dynasty 18 could, on other grounds, be dated to the mid 11th century B.C. It is also instructive to note that the 12th dynasty in figure 21 ends in the year 1280 B.C., not far distant from the year 1253 B.C., when the last named 12th dynasty king (Sesostris III) ended his reign according to the Berlin stele. When we correct the traditional sequencing of dynasties in the following section, by introducing an additional "Intermediate Period" between the 11th and 12th dynasties (following the Berlin stele), the Figure 21 timeline will change surprisingly little. The beginning of the 12th dynasty will move forward in time by a full century, but all other dates will undergo substantially less change.

Errant Placement and Length of the 12th Dynasty

It is time to position the 12th dynasty correctly, based on the oft mentioned Berlin stele. For reference purposes we reproduce below, from chapter one, the entirety of table 1a and the first seven entries in table 1b.

Table 5: The Berlin Stele Data for Dynasties 12-18

Position Number	Priest or Prophet Named	Name of King Served	Approx. Date of H.P. Birth	Approximate Date of H.P./Prophet
3.1	Ty	Not named	1048 B.C.	1013 B.C.
3.2	Pa'emrud	Djeserkare (Amenhotep 1)	1064 B.C.	1029 B.C.
3.3	Ty	-----	1080 B.C.	1045 B.C.
3.4	Menet	Nebpetire (Ahmose 1)	1096 B.C.	1061 B.C.
3.5	-----	'Ipp (Apophis)	1112 B.C.	1077 B.C.
3.6	-----	Srk (Salatis?)	1128 B.C.	1093 B.C.
3.7	-----	-----	1144 B.C.	1109 B.C.
3.8	-----	-----	1160 B.C.	1125 B.C.
3.9	-----	-----	1176 B.C.	1141 B.C.
3.10	-----	-----	1192 B.C.	1157 B.C.
3.11	-----	-----	1208 B.C.	1173 B.C.
3.12	-----	'-qn	1224 B.C.	1189 B.C.
3.13	-----	'Iby	1240 B.C.	1205 B.C.
3.14	-----	-----	1256 B.C.	1221 B.C.
3.15	-----	-----	1272 B.C.	1237 B.C.
4:1		H'-k'-R (Sesostris III)	1288 B.C.	1253 B.C.
4:2		H'-k'-R' (Sesostris III)	1304 B.C.	1269 B.C.
4:3		Nwb-k'-w-R') Amenemhet II)	1320 B.C.	1285 B.C.
4:4			1336 B.C.	1301 B.C.
4:5		Hpr-k'-R' (Sesostris I)	1352 B.C.	1317 B.C.
4:6		S-htp-'b-R' (Amenemhet I)	1368 B.C.	1333 B.C.
4:7		Skr-m-hb	1384 B.C.	1349 B.C.

Based on this table we are able to determine that the 18th dynasty began around the year 1069 B.C., when Nebpehtire ‘Ahmose I usurped the throne from the Hyksos king ‘Aweserre Apop. Prior to the mention of king Apop (Apophis) there appears a gap of ten “generations” of priests before we come to the reign of the famous 12th dynasty king Sesostris III, in whose time there served three generations of Ashakhet’s ancestors. Based on our assumptions regarding this stele we are able to conclude that Sesostris III was pharaoh in the years 1253, 1269 and 1285 B.C. Normally we would extrapolate from this data and suggest that Sesostris reined for around 48 years, from 1293-1245, this on the assumption that each mention of the king represents a span of 16 years. But Sesostris III is generally believed to have reigned somewhere between 33 and 35 years. We conclude therefore that his final year must be very close to the time recorded in position 4.1 on the stele, thus around 1253 B.C., and his beginning year very close to the time recorded in position 4.3. His regnal years, accordingly, were approximately 1285-1253 B.C. From the data in position 4.6 we conclude that the dynasty began under Amenenhet I around the year 1341 B.C. Thus the first five kings of the dynasty, four of whom are named on the stele, reigned through the years 1341-1253. The only other data provided by the Berlin stele are the dates 1317 B.C. for Sesostris I and 1301 B.C. for Amenemhet II. In the next chapter we will flesh out the entire sequence of kings for this dynasty.

Surprisingly, the sixth king of the dynasty, Nebma’tre Amenemhet III, who reigned for 45 years according to traditional historians, is not named on the Berlin stele. We assume that much of his lengthy reign was spent in joint rule with his father, though admittedly we are unable to confirm this fact. Scholars do admit, however, that for some time Amenemhet III did reign in association with Sesostris III and they agree that the dynasty ended only a few years after the death of Amenemhet III, following the brief six year reign of his son Amenemhet IV and his surviving wife Sebeknofru. Since no king is named in position 3.15 on the stele, we assume that by the year 1237 the throne was vacant. For convenience we will assume that the dynasty ended in 1241 B.C., thus in its 100th year. At that time foreigners invaded Egypt. In a moment we will identify them.

It follows from this discussion that the 12th dynasty lasted from 1341-1241 B.C., less than half the 205 years allotted these kings by the

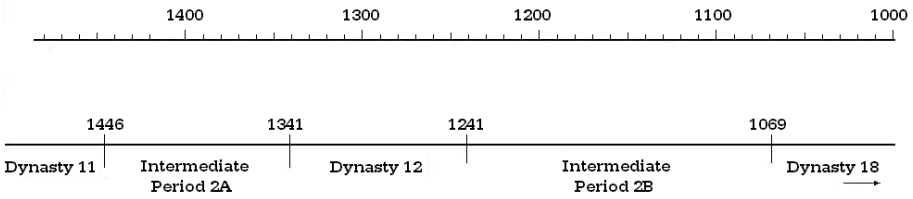
traditional history. In due time we will justify this drastic reduction in dynastic length.

The time frame prior to the 12th dynasty on the Berlin stele was already discussed, albeit briefly, in chapter one.[32] That discussion will not be repeated. Needless to say we determined at that time, based largely on the single reference to the 11th dynasty king Nebherewre Mentuhotep II in position 4:13 on the Berlin stele, that the 11th dynasty ended in the year 1446 B.C., the year of the Jewish Exodus from Egypt, and that for the following century (1446-1341 B.C.) Egypt was overrun and ruled by rebels. These occupiers will be identified momentarily.

Clearly the revised history is unique in identifying two distinct periods prior to the advent of the 18th dynasty when Egypt is occupied by "intruders". The traditional single 2nd Intermediate period in the interval between the 12th and 18th dynasties, during which foreigners called "Hyksos" ruled in Egypt, is now expanded to include a century long interregnum between the 11th and 12th dynasties, during which Egypt was governed by rebels. Henceforth we will refer to these two distinct "intermediate" periods as Intermediate Period 2A and 2B. Momentarily we will argue that the earlier of these Intermediate periods is described in two well known Egyptian documents known as the *Prophecies of Neferti* and the *Admonitions of Ipuwer*. We will also argue that our Intermediate 2B interval, the lengthy occupation of Egypt which begins at the conclusion of dynasty 12 and ends with the reign of Apophis (Apop/Apopi), consists solely of the Hyksos foreigners familiar to followers of the traditional history. These two distinct disruptions to typical pharaonic rule in Egypt are diagrammed below in figure 22.

[32] See discussion on pages 7-9 and our Figure 2 on page 9.

Figure 22: The Revised History of the Time Between Dynasties 11 & 18.



We are now left the task of identifying the usurpers who ruled Egypt in each of these time frames. And therein lies a problem. The astute reader will immediately recognize our dilemma.

Errant Placement of Dynasties 13-17

It is at once apparent that we cannot simply fill the gap between the 12th and 18th dynasties with the kings listed in Manetho's 13th through 17th dynasties, as was the case in the traditional history for the 2nd Intermediate Period. Not only has that interval been marginally reduced in length, compounding the problem of accommodating five dynasties of kings in a very restrictive time frame, but such a procedure would effectively exhaust the supply of Egyptian kings, leaving no available candidates to occupy our Intermediate Period 2A. What should we do? The probable answer is contained in our earlier remarks regarding the constitution of the traditional 2nd Intermediate period. Our comments on page 84 above deserve repetition.

> It is surely noteworthy that the only dynasty for which Manetho provides names also ends with a king named Apophis, who may well be the Apophis/Apop of the monuments, the Karnak king list, and the Berlin stele. Manetho describes his 15th dynasty as one consisting of six foreign kings from Phoenicia, who seized Memphis and founded a town named Avaris in the Sethroite nome, from which base they subdued the whole of Egypt. He then goes on to list the six kings by name, together with their reign lengths – Saites (19), Bnon (44), Pachnan (61), Staan (50), Archles (49), and Aphophis (61). There is

> surely a need to assign some special significance to these 15th dynasty Hyksos kings, according to Manetho the first group of foreign invaders deserving of the name Hyksos. Momentarily we will argue that the 15th through 17th dynasties ruled at roughly the same time in various parts of Egypt, the 15th being the first among equals.

There in a nutshell is our favoured solution to the problem at hand. We argue that in the first of the revised interludes, our Intermediate 2A time frame, the interval between the end of the 11th and the beginning of the 12th dynasty was occupied by the kings of Manetho's dynasties 13 and 14, whose ethnicities were left indeterminate by Manetho. On the other hand we argue that Manetho's dynasties 15-17, those foreign intruders to which he specifically assigns the name Hyksos, alone filled the interval between the 12th and 18th dynasties. It is noteworthy that Manetho himself appears to separate these two phases of foreign rule, both by the use or non-use of the name Hyksos, and by his distinctive treatment of the Dynasty 15 Hyksos kings. Not only does he provide a listing of these six Hyksos kings, as if to argue for their uniqueness, he specifically identifies them (and by extension the Hyksos occupants of dynasties 16 and 17), as invaders from Phoenicia, quite unlike the occupiers of the country in dynasties 13 and 14. At minimum these distinctions lend support to our decision to temporally separate the Hyksos dynasties from their predecessors. Confirmation that we are correct will be forthcoming in our discussion of the Amalekites which follows.

If the reader is troubled by having dynasties numbered 13 and 14 preceding, rather than following a dynasty numbered as 12, he/she should not necessarily fault Manetho, whose original is no longer extant. The numbering passed down by Africanus and Eusebius may have originated with them, or with some intermediate source. Regardless, if Manetho is responsible then he was certainly mistaken. His sequencing of the dynasties is in this instance incorrect.[33]

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[33] It is entirely possible that Manetho deliberately chose to list the kings of dynasty 12 immediately following those of dynasty 11 simply because he conceived them to be of the same dynastic affiliation, separated by the intrusive reigns of rebels with no legitimate right to rule. Thus the foreigner rulers in the two Intermediate Periods 2A and 2B were treated as a single entry in his history.

Thus far we have identified the occupants of our Intermediate Periods 2A and 2B only by their dynastic affiliation, or at minimum, in the case of Period 2B, by the ambiguous term Hyksos. It is time to be more specific. We begin with the Hyksos.

Velikovsky Identifies the Hyksos with the Biblical Amalekites

In his 1952 best seller *Ages in Chaos* Immanuel Velikovsky documented a series of remarkable parallels between Egyptian descriptions of the end of the Hyksos period and biblical accounts of the beginning of the monarchy in Israel. In particular he compared the conflict between Saul, the first king of Israel, and his antagonist, the Amalekite king Agag, with Egyptian records describing the defeat of the Hyksos king Apop/Apophis by Ahmose I. He concluded from his analysis that Agag and Apop/Apophis were one and the same person. Hence his identification of the Hyksos with the Amalekites of the Bible. And since Velikovsky, following Jewish tradition, dated king Saul to the middle of the 11th century B.C., his argument concluded that the Hyksos period ended and the Egyptian 18th dynasty began in that same time frame. The balance of his groundbreaking book then set about to establish further parallels between Saul's successors in Israel and the 18th dynasty Egyptian successors of Ahmose I. We leave it to the reader to read the relevant sections of *Ages in Chaos* to evaluate the strength of Velikovsky's argument.

It is not incumbent on this revision to accept Velikovsky's thesis that the Amalekite Agag and the Hyksos Apop are one and the same person. We cannot ignore, however, the rather extraordinary fact that the Berlin stele does independently date the time of Apophis/Apop to the middle of the 11th century B.C., precisely the time of the emergence of king Saul in Israel according to the Jewish chronology followed by this revision. This leaves open the possibility, indeed the likelihood, that Velikovsky was essentially correct in his identification. In our concluding chapter we will investigate the matter further, providing our own modified interpretation of the time in question.

But even if we accept Velikovsky's identification of the biblical Amalekites and the Hyksos occupiers of Egypt, we must reject outright his entire discussion vis-à-vis the origins of the Hyksos/Amalekites. It is important that the reader understand why. Thus follows the separate treatment of this subject.

Velikovsky's Chronology of the Hyksos Period

In this revision we have accepted as reliable the biblical numbers related to the formation of the kingdom of Israel. Based on this data we believe that the Exodus took place around the year 1446 B.C. Following this date Israel journeyed through the wilderness region of Sinai for around 40 years, led by Moses (1446-1406 B.C.). In 1406 B.C. the Israelites crossed the Jordan River and entered their future homeland. For the next 30 years, under the leadership of Joshua, they conquered the "promised land" by degrees, until the death of Joshua around the year 1376 B.C. The fledgling nation, for the next 326 years (1376-1050 B.C.), functioned as a feudal theocracy, controlled by tribal leaders, and periodically, in times of trouble, by charismatic national champions known as "judges". The period of the Judges ended around the year 1050 B.C. with the crowning of Saul as the first sanctioned "king" of the united tribal groups. Saul "ruled" for 40 years (1050-1010 B.C.), as did his successor David (1010-970 B.C.). And several times already we have accepted without question that the reign of Solomon, son of David, lasted an equal length of time (970-930 B.C.).

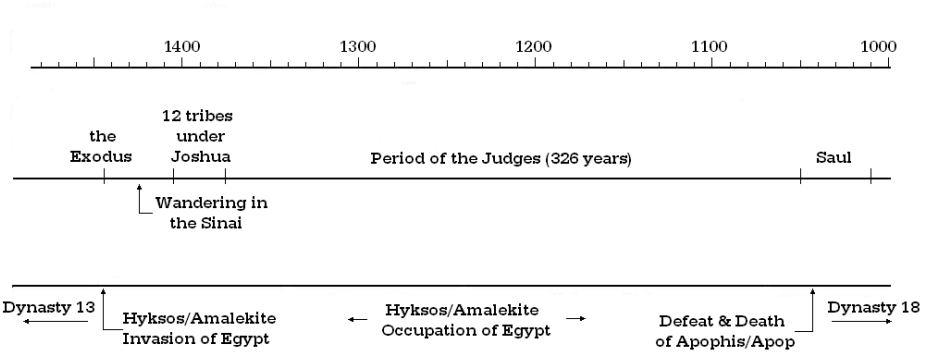
Not only does our *Displaced Dynasties* revision adopt this chronology, it can be fairly argued that the stated numbers also represent the understanding of Immanuel Velikovsky – though the noted revisionist is careful not to be overly specific about dates.

Immanuel Velikovsky was the first historian to associate the document entitled the *Admonitions of Ipuwer*, yet to be analyzed by us, with the time of the biblical plagues, identified by him as a series of natural disasters. Velikovsky also noted the fact that the *Admonitions* clearly described the intrusion of foreigners (Egyptian Amu) into Egypt in conjunction with these disasters, taking advantage of the weakness and

political disruption which resulted. Then, from the biblical story of the Exodus, he noted that the Israelites, while fleeing from Egypt, encountered tens of thousands of Amalekites on the north-eastern border of Sinai, whence ensued an armed conflict between the two groups. It was Velikovsky's argument that the Amalekites at the time were on their way to Egypt, where they would soon overrun the country. It followed that the Amalekites were the Amu mentioned in the *Admonitions*. And Velikovsky had already determined that the Amalekites were the Hyksos.

Thus was born the thesis that the Hyksos/Amalekites conquered Egypt at the time of the Exodus, and occupied the country until Apophis was driven from the land almost four hundred years later, at the time of the emergence of the monarchy in Israel (see Figure 23 below).

Figure 23: Velikovsky's Chronology of the Hyksos Period



The informed reader will appreciate immediately why this thesis is untenable for our *Displaced Dynasties* revision. For the record we list our reasons. There are at least four.

1) While Velikovsky was adamant that Egyptian dynastic dates are grossly in error, he accepted without question the traditional history's ordering of the *2nd Intermediate Period* dynasties, though unlike most Egyptologists he identified the 13th dynasty as the last of the Middle Kingdom dynasties and the 14th as the first of the Hyksos dynasties. Thus for Velikovsky, alone among scholars, the 2nd Intermediate Period

consisted entirely of Hyksos invaders. He did agree with these same scholars, however, that there was but a single stretch of time during which traditional native pharaonic rule was interrupted in Egypt between the start of the Middle Kingdom and beginning of the 18th dynasty. For the revisionist Velikovsky, as for all traditional historians, there existed no intrusion of rebel kings between the 11th and 12th dynasties.

By including the 13th dynasty with the Middle Kingdom, and the 14th with the Hyksos era, Velikovsky managed to maintain the continuity of dynasties, but in doing so he conflicts seriously with the evidence at hand. The 13th dynasty as described by Manetho is hardly deserving of the name dynasty. Its 60 kings must have ruled simultaneously in various areas of the country if their combined reigns lasted only the forty or fifty years allotted to them in the traditional history. They were nomarchs, not pharaohs in the traditional sense of that term. It is surely a stretch to suggest that one of the final rulers of this "dynasty" was the powerful pharaoh who ruled at the time of the Exodus, as described in the Hebrew Bible. Perhaps this is the reason why Velikovsky avoids discussing the subject. To make matters worse, Manetho identifies the kings of this "dynasty" as Diospolite (Theban), suggestive of the fact that they ruled only in the south of the country.

Even more at odds with the evidence is Velikovsky's claim, made almost in passing, that the 14th dynasty kings were Hyksos. Manetho goes out of his way to identify the 15th dynasty as the first of his dynasties of Hyksos invaders.

2) Not only does Velikovsky misrepresent Manetho's dynasties 13 and 14, he also stands in conflict with both the biblical data and Manetho regarding the origins of the Amalekite/Hyksos. According to the Hebrew Bible the Amalekites, at the time of the Exodus, were not a national group migrating from the Arabian Peninsula toward Egypt, as Velikovsky argues. They are described as domiciled in the western Negeb, in the region between present day Gaza and the wilderness area around Beersheba in southern Palestine. And according to Manetho the Hyksos originated in Phoenicia, at least 50 to 100 miles further north up the Mediterranean coast. If the Hyksos are indeed the Amalekites, then they

must be Amalekites at a later stage in the development of that nation. In the next chapter we will outline our own thesis of Hyksos origins.

3) If Velikovsky is correct, and foreign occupation of Egypt took place at the end of, and not prior to, the 13th dynasty, then Velikovsky would be at a loss to explain the text of the *Prophecies of Neferti*, which we will examine in the next chapter. This important document describes a time of trouble and of extensive civil war *prior to* the advent of Amenemhet I, the founder of the 12th dynasty. Needless to say, Velikovsky ignores the text of the *Prophecies*.

4) By far the most pressing criticism of Velikovsky is forthcoming from the Berlin stele in combination with data preserved by Jewish historians, which clearly positions the Exodus at the end of the 11th dynasty, not the 13th, and divides the time of intrusive occupation into two separate and distinct phases, one preceding and one following the 12th dynasty. Velikovsky's thesis that the Hyksos invaded Egypt at the end of the 13th dynasty is clearly impossible if the Berlin chronology is even remotely accurate.

The reader must surely be asking by now why we have introduced Velikovsky only to reject his thesis. The answer is two-fold. On the one hand it must be clearly stated that we have not rejected Velikovsky's argument that the Hyksos and the biblical Amalekites are part of the same ethnic group. Instead we have rejected only Velikovsky's claim that the Hyksos/Amalekites invaded and occupied Egypt immediately following the biblical plagues and the Exodus of the Jews from Egypt. In our concluding chapter we will return to the subject and re-examine the origins of the Hyksos to determine their ethnicity.

We have also introduced Velikovsky for one other reason. When the great revisionist scholar surveyed the opinion of Egyptologists concerning the *Admonitions of Ipuwer* papyrus, to determine the approximate time when it was composed, he was informed that it was written during the Middle Kingdom. He concluded therefore that it must have been written at the end of the Middle Kingdom, since it clearly reflects a time of discontinuity in Egyptian pharaonic rule. And since he believed, partly on the basis of the biblical description of the Exodus, partly on other

grounds, that the Amu invaders were the Hyksos/Amalekites, he had no choice but to date the Exodus at the end of the Middle Kingdom with the Hyksos invasion following on its heels. But what to do with the 13th and 14th dynasties, typically conceived by Egyptologists as neither part of the Middle Kingdom nor of the Hyksos invaders. He "solved" this problem by adding the 13th dynasty to the Middle Kingdom and the 14th to the Hyksos group of dynasties following. This was a regrettable decision, since all of Velikovsky's original reasoning was correct.

This most recent discussion of Velikovsky informs us that scholarly opinion does date the *Ipuwer papyrus* to the time of the Middle Kingdom in Egypt, i.e. that the document has affinities with the 11th or 12th dynasties. But in the revised history it does not follow that it describes events at the end of the Middle Kingdom. Strictly speaking, in the revised history there is no "Middle Kingdom". Dynasties 11 and 12 are separated by a century of "civil war", a pharaonic interlude during which "rebels" ruled the country. And there is therefore no need to identify the Amu as Hyksos, nor to argue that the *Admonitions* describes a Hyksos invasion. If the *Admonitions* is somehow related to the "plagues" at the time of the Exodus, all that can be argued is that the biblical plagues were followed by a prolonged period of "civil war" and social chaos throughout Egypt.

The introduction of Velikovsky also provided the context in which we were able to discuss the problematic 13th and 14th dynasties, providing an alternate solution to the one outlined in *Ages in Chaos*. As it turns out the Hyksos did invade Egypt at the conclusion of the "Middle Kingdom", as concluded by Velikovsky. But the "Middle Kingdom", if it can still be called by that name, ended with the 12th dynasty, not the 13th. And the Hyksos dynasties included only dynasties 15-17, as Manetho seems to argue. There was no need for Velikovsky to add dynasty 14 to the Hyksos group. The 13th and 14th dynasties are out of place. They belong between the 11th and the 12th. And the *Admonitions*, according to our interpretation of the document, have nothing to do with the arrival of the Hyksos in Egypt.

A Parting Comment

We entitled this chapter "Intrusive Occupation of Egypt – An Overview". Our objective was to discuss the dual occupations of Egypt clearly outlined by the Berlin stele - the one between the 11th and 12th dynasties, the other between the 12th and 18th dynasties – with a view to determining the identities of the intruders in the two instances. Thus far we have only laid the groundwork. We have suggested that the occupants of our Intermediate Period 2A were most likely the kings of Manetho's dynasties 13 and 14, and that our Intermediate Period 2B consisted solely of the Hyksos kings of Manetho's dynasties 15-17. As to ethnicity we have said nothing concerning the Period 2A kings and have suggested only the possibility that Velikovsky may have been correct when he identified the Hyksos as Amalekites. We leave it to our next chapter to develop these themes further.

This book, and with it our revision of Egyptian dynastic history, is almost complete. In the next chapter, our last, we will flesh out the revised history of dynasties 12-18. We will identify the occupants of Intermediate Period 2A, justify our reduction in length of the 12th dynasty from 205 to 100 years, explain the origins of the Hyksos/Amalekites, and trace the rise of the 18th dynasty against the background of the Jewish monarchy sufficiently far into the 1st millennium to merge with our treatment of the later 18th dynasty kings in our last book. And then, at long last, we will rest our case

Chapter 5
Closing the Gap:
Revised Dynasty 11 - 18 Chronology

Intermediate Period 2A

We claimed in the last chapter that the "invaders" who occupied Egypt for approximately 100 years following the death of Mentuhotep III and the end of the 11th dynasty are those listed by Manetho as his dynasties 13 and 14. As to their ethnicity we also stated that these intruders were not the biblical Amalekites, a theory popularized by the late Immanuel Velikovsky. But if not Amalekites, who were they?

According to our previous argument, this century long interlude between dynasties 11 and 12, confirmed by the chronology of the Berlin stele, is described most clearly by two Egyptian documents – the *Admonitions of Ipuwer* which describes its beginning and the *Prophecies of Neferti* which describes its end. Clearly it is to these two documents we should direct our attention in order to answer our question.

The Ipuwer Papyrus

We have mentioned this lengthy document multiple times already. From beginning to end it describes a time of unprecedented social chaos in which the upper classes of Egyptian society suddenly and inexplicably loose their status, their wealth, their control over the general population, and in many cases, their lives. Lawlessness reigns in Egypt. The impoverished masses and the wealthy elite who lived through these troublesome times exchanged places overnight. Slaves become slave owners. The poor become rich and powerful. The Ipuwer papyrus describes the event:

> See now, the transformations of people,
> He who did not build a hut is an owner of coffers.
> See the judges of the land are driven from the land,
> {The nobles} are expelled from the royal mansions.
> See, noble ladies are on boards,
> Princes in the workhouse,
> He who did not sleep on a box owns a bed.
> See, the man of wealth lies thirsting,
> He who begged dregs has overflowing bowls.
> See, those who owned robes are in rags,
> He who did not weave for himself owns fine linen.
> See, he who did not build a boat for himself owns ships,
> Their owner looks at them: they are not his.
> …
> See, he who had nothing is a man of wealth,
> The nobleman sings his praise.
> See, the poor of the land have become rich,

> The man of property is a pauper.[1]

Almost the whole of the seventeen page document echoes this theme, with the added description of widespread death and dying. The land is filled with "gangs". Crime abounds.

> There is blood everywhere, no shortage of dead,
> The shroud calls out before one comes near it.
> Lo, many dead are buried in the river,
> The stream is the grave, the tomb became a stream.
> Lo, nobles lament, the poor rejoice,
> Every town says, "Let us expel our rulers." *Admonitions* 151

At no time does the author suggest the presence of a pharaoh. On the contrary, the text suggests that kingship has been replaced by the combined rule of the most powerful of the rebellious anarchists.

> See now, the land is deprived of kingship
> By a few people who ignore custom.
> See now, men rebel against the Serpent,
> [Stolen] is the crown of Re, who pacifies the Two Lands.
> ….
> See, the Serpent is taken from its hole,
> The secrets of Egypt's kings are bared.
> See, the residence is fearful from want,
> Men stir up strife unopposed.
> See, the land is tied up in gangs. *Admonitions* 156

In place of kingship (in the normal sense of that word), Egypt appears to be under the control of unspecified numbers of local chieftains. The precise political structure that emerged from this chaos is not known, but the ethnicity of these emerging rulers is clearly spelled out in the various passages. They were exclusively native Egyptians, the most successful of the opportunistic local rebels.[2] Elsewhere it is clearly stated that foreigners *within the surviving Egyptian army* attempted to stage a coup, or a series of coups, taking advantage of their military expertise. But the claim is expressly made that these attempts came to naught. Egyptians appear to have kept the country for themselves. And contrary to the Velikovskian thesis that the Amu (foreigners) within Egypt were Amalekites, Ipuwer states emphatically that the foreign bowmen within Egypt came originally from Nubia and from Libya, the typical recruiting grounds for the Egyptian army. Where Asiatics are mentioned in the Ipuwer papyrus it is clearly stated that they remained outside the country, dissuaded from entering Egypt by the continuing rebellion within.

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[1] Miriam Lichtheim, *Ancient Egyptian Literature Volume 1: The Old and Middle Kingdoms*, pp. 156,157 All subsequent quotations of the Ipuwer text are taken from this translation, abbreviated henceforth as *Admonitions*.

[2] We have been careful in the preceding pages to refer to the unknown occupants of *Intermediate Period 2A* as "rebels" and not as "foreigners", the latter term restricted to the Hyksos occupiers of Egypt in *Intermediate Period 2B*.

> … in their [midst] like Asiatics -----. None are found who would stand up to protect them. ----- Every man fights for his sisters and protects himself. Is it Nubians? Then we will protect ourselves. There are plenty of fighters to repel the Bowmen. Is it Libyans? Then we will turn them back. The Medjai are content with Egypt.
> How then does every man kill his brother? The troops we raised for ourselves have become Bowmen bent on destroying! What has come from it is to let the Asiatics know the state of the land. Yet every foreigner fears it. The experience of the people is that they say: "Egypt will not be given over [to] sand! *Admonitions* 161

This latter comment suggests at least the possibility that Egyptians feared an invasion or infiltration of Asiatics on the eastern extremity of the Delta. Momentarily we will argue that Asiatics did in fact dwell in the wilderness between Gaza and the desert of Shur in the northern Sinai. Furthermore, we will argue that these Asiatics were Amalekites. But nowhere in the *Admonitions of Ipuwer* is the claim made that Egypt was invaded from without by these Asiatics. The Amalekites must have dwelt in that area as a settled population.

From what has been said thus far it follows that Egypt, in the decades following the end of the 11th dynasty, was ruled by multiple *native Egyptian* "nomarchs", each claiming local authority, but likely not pharaonic status. In these tumultuous times the reigns of these nomarchs were often of short duration. The casualty rate was high. This explains Manetho's lengthy list of 13th and 14th dynasty kings, 60 southern (Diospolite) and 76 northern kings (of Xois), all bearing respectable Egyptian names, filling the interval between 1446 and 1341 B.C.

So much for the ethnicity of the kings of dynasties 13 and 14.

Dynasty 12 Chronology

The Nature of the Problem

With dynasty 12 the problem is not one of defining the ethnicity of the pharaohs, all of whom were native Egyptians, but rather explaining how the 205 years allotted them in the traditional history can be reduced to approximately 100 years in our revised history (1341-1241 B.C.). This is not a difficult problem, but the solution needs to be documented for the record.

Scholars are unanimous in claiming that the 12th dynasty consisted of 8 kings, all but one of whom bore the nomen Amenemhet (Amenemhet) or Senwosre (Sesostris). Five of these kings ruled for upwards of 30 years apiece. How then do we explain the fact that their combined reigns lasted for little more than the century we have allotted to them?

According to the traditional history the 8 kings ruled the whole of Egypt for the times listed in table 6 below. Scholars are also convinced that several of these kings ruled in conjunction with their fathers for the stated periods of time. There remains considerable disagreement among scholars concerning some of this data, particularly the duration of the overlap between the reigns of successive kings.

Table 6: Traditional Dates for Kings
of the Egyptian 12th Dynasty[3]

Nomen of king	Highest date on monuments (yr)	Length of corregency with father (yrs)	Dates in the traditional history
Amenemhet I	30	-	1991-1962
Sesostris I	44	9	1971-1928
Amenemhet II	35	1	1929-1895
Sesostris II	6	2?	1897-1877
Sesostris III	33	2?	1878-1843
Amenemhet III	45	2?	1842-1797
Amenemhet IV	6	1?	1798-1790
Sebeknofru	-	0	1789-1786

It goes without saying that we disagree primarily with the data in the third column of this table, it being understood that the absolute dates in the fourth column are to be rejected outright. Those absolute dates need to be reduced by as much as 650 years.

Regarding the third column Egyptologists agree on only one thing. The pharaohs of this dynasty did accept in principle the elevation of at least one of their offspring to act as pharaoh in joint rule with themselves. The only question remaining is how long, if at all, each king ruled jointly with his father. The evidence from the monuments is slight to non existent. The only inscription with a moderately clear co-regency date is one that appears to describe the elevation of Sesostris I to pharaonic status in the 21st year of his father Amenemhet I. The stated reason for this event was an attempted assassination of Amenemhet I which left him partially incapacitated. This inscription, however, can be otherwise interpreted. In our estimation it is nothing more than an acknowledgment that from this time forward Sesostris I was to assume a more dominant role in leading the country. Amenemhet I was no longer able to adequately fulfill his duties as the primary pharaoh.

In a previous chapter we argued for drastic reductions to the lengths of several earlier Egyptian dynasties. In particular we severely reduced the lengths of dynasties 4 and 5. The operative principle supporting these earlier revisions was our assumption that pharaohs of these dynasties never ruled alone. The ruling pharaoh in the north of the country would always ensure that one of his sons represented him in the extreme south, i.e. in the Theban area. The younger pharaoh was always subordinate to his father, but conceived of his rule as being pharaonic, and numbered sequentially the years of his joint rule, and those of his reign after his father's death. We believe

[3] This data is taken from Gardiner's classic *Egypt of the Pharaohs* (1961).

that this principle was operative also through the 12th dynasty, beginning with the first year of the reign of Amenemhet I.

The rise to power of Amenemhet I is documented only in the *Prophecies of Neferti*, a document we have mentioned several times already. It is vital that we pause to discuss this important text.

The Prophecies of Neferti

This inscription[4] is neither as lengthy, nor as repetitious as is the *Admonitions of Ipuwer*. It is also more narrowly construed. Its concern is to document the conditions which prevailed in Egypt in the months before the advent of Amenemhet I, thus justifying his rise to power and explaining his subsequent actions.

When we examine this document we should be mindful that we are looking at Egypt after decades of rule by rebels who overran the country after the death of Mentuhotep III. Some conditions have changed from those which prevailed in the days of Ipuwer. Others remain the same.

In the *Prophecies* it is clearly stated that Egypt continues to be administered by multiple rulers, and that oppressive conditions persist, though now the problems are largely man made.

> The land is shrunk – its rulers are many,
> It is bare – its taxes are great;
> The grain is low – the measure is large
> It is measured to overflowing. *Prophecies* 142

Apparently the fragmented leadership in the country has been unable to regulate the economy and ensure ample food production and distribution. Suffering abounds. Injustice prevails.

> Every mouth is full of "how I wish"
> All happiness has vanished;
> The land is ruined, its fate decreed,
> Deprived of produce, lacking in crops,
> What was made has been unmade.
> One seizes a man's goods, gives them to an outsider,
> I show you the master in need, the outsider sated. *Prophecies* 142

Apparently the passage of time has also weakened the resolve, or perhaps the ability, of the native Egyptian leaders to prevent the intrusion of the Asiatics domiciled in the northern Sinai to the east of the Delta. It is lamented that many Asiatics now inhabit the Delta, though no claim is made that this condition came about as a result of armed invasion. Apparently the lure of abundant food amongst the Nile tributaries has lured the foreigners to vacate their bleak wilderness habitat.

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[4] Miriam Lichtheim, *Ancient Egyptian Literature Volume 1: The Old and Middle Kingdoms*, pp. 139-145. All subsequent quotations from the *Prophecies of Neferti* are taken from this translation, henceforth designated as *Prophecies*.

A strange bird will breed in the Delta marsh,
Having made its nest beside the people *(i.e. Egyptians)*
The people having let it approach by default.
Then perish those delightful things,
The fishponds full of fish-eaters,
Teeming with fish and fowl.
All happiness has vanished,
The land is bowed down in distress,
Owing to those feeders,
Asiatics who roam the land.
Foes have risen in the East,
Asiatics have come down to Egypt. *Prophecies* 141

The Asiatics are apparently consuming much of the available foodstuffs. The local rulers, lacking cohesion, seem to be helpless. Famine seems inevitable. The Asiatics have clearly become a threat to be reckoned with. Conditions are ripe for a revolt, given the right leader.

Enter Amenemhet I, and with him the 12th dynasty.

Then a king will come from the South,
Ameny, the justified, by name,
Son of a woman of Ta-Seti, child of Upper Egypt.
He will take the white crown,
He will wear the red crown;
He will join the Two Mighty Ones,
He will please the Two Lords with what they wish *Prophecies* 143

It is said of Amenemhet in the passage just quoted that his primary purpose was to unite the north and south of the country, a tall task for any Egyptian ruler at any time in history, but particularly so in a large country long dominated by multiple rulers and now occupied by countless foreigners. We would not be surprised if he required assistance from his sons, one of whom might be considered a joint ruler with himself. The *Prophecies* concludes with a brief description of the initial activities of Amenemhet I.

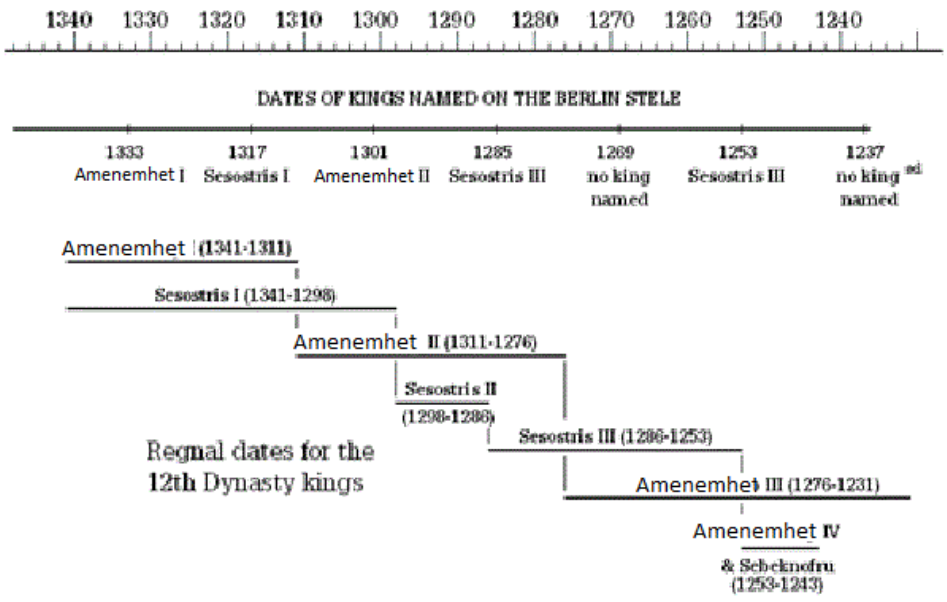
Asiatics will fall to his sword,
Libyans will fall to his flame,
Rebels to his wrath, traitors to his might,
As the serpent on his brow subdues the rebels for him.
One will build the Walls-of-the-Ruler,
To bar Asiatics from entering Egypt;
They shall beg water as supplicants,
So as to let their cattle drink.
Then Order will return to its seat *Prophecies* 143

It is interesting to note, in passing, that the Asiatics in question are cattle herders, and that they appear to dwell just beyond the Egyptian border, where the Walls-of-the-Ruler would regulate their entry to Egypt henceforth. We will return to the subject when we discuss the Amalekites later in this chapter.

Chronology of the 12th Dynasty

It is time to present and defend our revised chronology of dynasty 12. As stated, the operative assumption is that Egypt in these troublesome times required the constant vigilance of at least two pharaohs, one each in the north and south of the country. At present our only justification is the indisputable fact that pharaohs of this dynasty are known to have introduced the practice of joint rule between father and son. In figure 24 below we present a hypothetical timeline for the kings of this dynasty based solely on this principle. Corroborative argument will follow.

Figure 24: Revised Dates for the 12th Dynasty Pharaohs


1340 1330 1320 1310 1300 1290 1280 1270 1260 1250 1240
DATES OF KINGS NAMED ON THE BERLIN STELE
1333 Amenemhet I
1317 Sesostris I
1301 Amenemhet II
1285 Sesostris III
1269 no king named
1253 Sesostris III
1237 no king named
Amenemhet I (1341-1311)
Sesostris I (1341-1298)
Amenemhet II (1311-1276)
Sesostris II (1298-1286)
Sesostris III (1286-1253)
Amenemhet III (1276-1231)
Amenemhet IV & Sebeknofru (1253-1243)
Regnal dates for the 12th Dynasty kings

Concerning Figure 24 we make the following observations:

1) The figure represents only one among several possible scenarios, albeit the most defensible. Here the principle of joint rule is practiced in the extreme. At all times in the century long 12th dynasty, save only for a decade at its conclusion, precisely two pharaohs ruled within Egypt, the death of one king leading immediately to the coronation of another, always maintaining joint rule. Where the one king rules by himself at the end of the dynasty there is justification. The 12th dynasty no longer rules in the north of the country. The Hyksos have arrived.

2) For the regnal length of each king we have used the highest year number on the monuments as recorded in table 6, in spite of the fact that common sense would argue the possibility, and perhaps the probability, that each king may have ruled several years longer. We have made but a single exception to this principle. In the case of Sesostris II we have increased his reign length to 12 years

from the 6 years attested by the monuments. This was necessary in order to begin the reign of his successor Sesostris III in the year 1286 B.C., a date demanded by the data on the Berlin stele (as argued in the previous chapter). The same effect might have been achieved by simply lengthening the reigns of Sesostris I and Sesostris II by 3 years each, an equally reasonable solution to the problem.

3) We have included a reference line above the listing of dynasty 12 kings, immediately below the dateline, in order to document the names and dates of the four kings of this dynasty named on the Berlin stele. At a glance the reader can confirm the fact that the named kings were indeed ruling at the time indicated on the Berlin document. It goes without saying that the Berlin stele data would be glaringly in error were we to sequence these pharaohs in succession, with very minimal overlap (joint reign), as is done in the traditional history. The Berlin stele is by far the major support for our revised timeline.

4) We have provided but a single entry covering the reigns of the final two kings, who ruled successively in conjunction with Amenemhet III. We consider it likely that both were children of that same Amenemhet. For their combined reigns we allot ten years, commensurate with the data in table 6. If we are correct, for the balance of the dynasty Amenemhet III ruled alone, and was probably restricted to the extreme south of the country. We argue the case in the following point.

5) The absence of any king name on the Berlin stele for the year 1237 B.C. suggests that by this date Amenemhet III was no longer in control of the Delta where the priests of Ptah functioned. In fact, the demise of Amenemhet's children, the last two kings of the 12th dynasty, in and shortly before the year 1243 B.C., hints at the possibility that intruders from outside Egypt had by this date already begun to infiltrate the Delta area, duplicating the situation which existed when the dynasty began. Amenemhet IV and Sebeknofru may have been casualties of the resulting conflict. Thus shortly after 1243, but before 1237 B.C., the 12th dynasty rule in the north of Egypt has effectively ended, though Amenemhet III continued to rule in the extreme south for another decade. Our assumed date of 1241 B.C. for the end of the dynasty is admittedly only an approximation, but it cannot be far from the truth.

6) Our timeline might find additional support via an in-depth analysis of a prominent family of nobles domiciled near Beni Hasan in southern Egypt. The leaders of three successive generations of this large extended family (bearing the names Khnumhotep, Amenemhet, and Khnumhotep again) interacted with at least the first five pharaohs of dynasty 12 and left inscriptional record of their allegiances in their tombs. Unfortunately such an intensive analysis of this data would lead us too far afield at this time, and will be left for possible inclusion at a later date. Needless to say it is all but impossible to devise a scenario in which three generations of this family could interact (while in office) with the first five kings of dynasty 12, if the dynasty 12 kings were positioned in sequence as in the traditional history. Assuming only a nine year corregency of the first two kings (as in table 6) their combined reigns lasted close to 140 years.

With that we move on. Dynasty 12 lasted for almost precisely 100 years (1341-1241 B.C.), not the 205 years claimed by traditional historians. Let the reader decide which history is correct.

The Hyksos Intruders

In this section we are no longer concerned with the regnal lengths of kings. If we were correct in our discussion thus far, then around the year 1243 B.C., the Nile delta was infiltrated, then overrun by marauding bands of livestock herding Hyksos. By 1231 B.C. the Hyksos had extended their reach at least half the distance to Thebes in the south of the country. Perhaps Amenemhet III died in the attempt to stop the Hyksos advance. With his death the 12th dynasty ended. For the next 160 plus years Egypt was ruled by these "shepherd-kings". In the extreme south the pharaohs were of Nubian descent, though apparently they ruled in submission to the Hyksos. It is the time of Manetho's 15th – 17th dynasties.

Our primary concern here is to determine the ethnicity of these Hyksos invaders, insofar as that is possible. Were they or were they not Amalekites? If Amalekites we wonder - what was their ethnicity? Several considerations guide our deliberations.

Amalekite Origins & Territory

The origins and thus the ethnicity of the Amalekites is a hotly debated topic. When Velikovsky discussed the issue in his *Ages in Chaos* he traced their origins to Arabia, specifically the southern coastal area bordering the eastern shore of the Red Sea. He rejected outright the more widespread belief that they were descendants of Esau[5], brother of Jacob/Israel, the Jewish patriarch, in spite of the fact that almost every biblical mention of this tribal group locates them in Negeb at the extreme south-west of the country, not far from the northern eastern Sinai home of Esau, near mount Seir. The biblical data does appear to argue that individual named Amalek, a descendant of Esau, did develop into a prominent nation. And it seems highly unlikely that there should develop in this remote area of the Near East more than one national group bearing the identical name, comprised of nomadic animal herders with aggressive warlike tendencies.

In our opinion the majority position is most probably correct. There could only be one Amalekite nation, that which bore the name of a grandson of Esau, and therefore of Semitic stock. It is very likely that the descendants of Amalek, once they reached national size and status, branched out and occupied widely separated regions of the ancient near East. A restricted land mass can only support a limited number of grazing animals, especially in the barren reaches of the southern Negeb. The shepherd must move to keep his flocks fed. Thus groups of Amalekites are mentioned biblically in the trans-Jordan region, and there are allusions to Amalekites in the area of Ephraim in northern Palestine (cf. Judges 5:14; 12:15). By far the majority lived in south western Palestine (the Negev), a community which may well have stretched westward into the north central Sinai as far as the desert of Shur. The Amalekites encountered by Moses during the Exodus (see below) apparently lived in this north central Sinai area. The sole criteria which determined their place of domicile was apparently the availability of accessible pasture for their livestock, since at least initially the descendants of Amalek were primarily nomadic.

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[5] According to Genesis 36:12 "Esau's son Eliphaz also had a concubine named Timna, who bore him Amalek. These were grandsons of Esau's wife Adah." Eliphaz was the first-born of Esau. Amalek would therefore have been one of Esau's first grandsons.

As for Velikovsky's claim that the Amalekites originated in southern Arabia, we can easily conceive of a situation where prolonged drought in the Negev or the Sinai would send some of them southward into Arabia in search of pasture for their flocks.

There is yet a further reason for our belief that the Amalekites were descendants of Esau. Familiar to all students of the Bible is the story of the armed battle between the Amalekites and the Israelites under the leadership of Moses, somewhere in the north central Sinai, immediately following the death of Mentuhotep III in the Red Sea disaster. The question is raised: Whence this animosity that clearly existed between the two nations? The answer is transparent. According to the Hebrew Bible Esau and Jacob were bitter enemies almost from birth. So also were their offspring. The hostility that existed between one group of descendants of Esau (the Edomites) and the Israelite descendants of Jacob (the Judaeans) is proverbial. It lasted well down into New Testament times.

Henceforth when we allude to Amalekites, it should be understood that we refer to the descendants of Esau. And in the latter half of the 2nd millennium B.C., the time frame which concerns us in this revision, the majority of the Amalekites appear to reside in a fairly well defined territory encompassing the region extending from north central Sinai (along the Mediterranean coast) to south western Palestine.[6]

Amalekite History

It was the opinion of Velikovsky that when Moses and the Israelites encountered hordes of Amalekites on the north-western fringe of the Sinai that the Amalekites were en route from their Arabian homeland to Egypt. According to him, soon they would invade and conquer Egypt, taking advantage of the chaos which prevailed in the aftermath of the 10 plague disasters. The year was 1446 B.C. According to the famed revisionist the Amalekite/Hyksos nation would subsequently rule Egypt until the death of its terminal king Apophis and the rise of the 18th dynasty under Ahmose I in the latter half of the 11th century, thus for roughly 400 years. Velikovsky was careful not to be overly specific regarding dates.

We have argued from the *Admonitions of Ipuwer* that this thesis is indefensible. The biblical data contributes to our counter argument. Moses met the Amalekites precisely where we would have expected such an encounter. He was leading the Israelites on a direct path toward Palestine, where inevitably they must pass precisely through the south western Palestine regions occupied by the Amalekites. We are not surprised to see the Amalekites defending their territory.

The Amalekites in Moses time were already an enormously large group, of sufficient size to raise an army competent to fight a horde of Israelites numbering minimally in the tens, if not hundreds of thousands. Forty years later, after a prolonged detour through the Sinai peninsula, as Moses led his army of migrants the final miles toward the promised land, the Israelites confronted a prophet

[6] There is a well known reference to "the territory of the Amalekites" in Genesis 14:7. The reference is clearly anachronistic, since the birth of Amalek lies almost a century in the future. But the mention of Amalek territory does confirm our belief that there existed in ancient times a well defined land mass that was universally recognized as the Amalek homeland.

named Balaam, who understood the size and strength of the Amalekite nation. Balaam referred to Amalek as the "first among nations," (Num. 24:20) and in the course of predicting the greatness of the soon-to-be nation of Israel he claimed that the Israelite king would be "greater than Agag" (Num 24:7), presumably the name of the king of the Amalekites at the time. The latter remark has led at least one commentator to remark concerning Agag, "He is referred to by Balaam in a manner implying that the king of the Amalekites was, then at least, a great monarch, and his people a greater people than is commonly imagined."[7]

It is our belief that the Amalekites remained in their Sinai/Negev homeland through the duration of the 100 year interval which separated the 11th and 12th dynasties. Toward the end of that time period, as attested by the *Prophecies of Neferti*, some of their number apparently migrated westward into the eastern Delta, drawn by the lush vegetation and ample fresh water provided by the Nile tributaries. But the rise of Amenemhet I quickly put an end to this opportunism, and the Amalekites were driven from the Delta back to their Sinai/Palestine homeland by the founder of the 12th dynasty. For the next 100 years the Walls-of-the-Ruler acted as a deterrent to further exploitation of Egypt's natural resources, confining the Amalekites to the north central Sinai and Negev regions.

Almost certainly during the 200 years from 1446-1245 B.C. there would have been dramatic changes in the demographics of the Amalekite nation. On the assumption that their numbers grew substantially over this prolonged period of time, some Amalekite families may well have emigrated elsewhere. Pasturage was limited in their wilderness homeland. Since Palestine was dominated by Israelites and unconquered Canaanites during this interval it is conceivable that many Amalekites moved further north into southern Syria. As stated earlier others may have emigrated to Arabia. The majority apparently remained where they were and augmented their food supplies by sending raiding parties into Israelite territory (cf. Judges 6:3-6; 7:12). By the end of this time period the Amalekite population may have numbered close to a million.
Around the middle of the 13th century something happened to precipitate more aggressive behavior on the part of the Amalekites vis-à-vis their Egyptian neighbor. Perhaps there was famine. From necessity grows action. Once again the Amalekites looked to Egypt and its fertile Nile delta with longing. According to Manetho the Hyksos (/Amalekites) swarmed toward Egypt, seized Memphis and "founded a town in the Sethroite nome, from which base they subdued Egypt".[8] The time was around 1241 B.C. Amenemhet III was powerless to stop the invasion of his land. He fled helplessly to the Theban area where he died a decade later. The Hyksos took control of the northern and central parts of the country and continued to rule Egypt until expelled by Ahmose I around the year 1069 B.C.

[7] S.v. "agag" in *Unger's Bible Dictionary*, 1957.

[8] Manetho names Syria as the point of origin of the Hyksos kings. This mention of Syria is somewhat problematic. It may be that the leader/king of Amalekites residing in Syria began the invasion. Regardless, the primary Amalekite territory was, as described, in the Negeb/north-central Sinai region. It is from there that the majority of the invading army must have originated. Alternatively we could simply assume that Manetho is mistaken in his mention of Syria. After all, he lived almost nine hundred years after the event he describes.

Hyksos = Amalekites

The reader will have noticed that during our previous recital we assumed as fact that the Amalekites and the Hyksos were one and the same people. There is a need to further justify that opinion. A summary of our reasoning follows.

Amalekites appear in the Hebrew Bible primarily in two contexts, separated in time by about 400 years. We have already noted their appearance in the time of Moses, c.a. 1446-1406 B.C. They are at the time a large nation, numbering perhaps several hundred thousand in population. Pastoral, nomadic and aggressive to the point of being warlike are their most notable characteristics. If we correctly interpret the prophet Balaam their king is named Agag. They dwell primarily, though not exclusively in the south western Negev and north-central Sinai.

The Amalekites appear again in the beginning days of the Hebrew monarchy, the time of the prophet Samuel and the Jewish kings Saul and David, thus around the years 1050-1000 B.C. At the time they are the primary antagonists of the Hebrew nation and are apparently still of considerable size and strength. Their homeland remains in the southwestern Palestine/Negev and north central Sinai regions. When Saul attempted to annihilate the Amalekites he attacked their residence city in the Negeb and pursued the remnant across the northern Sinai eastward toward Egypt, as far as the desert of Shur (1 Sam 15:7). The Amalekites remain pastoral, migrant, and warlike. And their king at the time is also named Agag. Apparently it was a popular name.

It follows from these facts that the Amalekite nation remained virtually unchanged in character, and lived in the same general area, for at least 400 years. On the assumption that Egypt, roughly in the middle of this time span, was invaded by a warlike pastoral tribe of Asiatics named Hyksos by Manetho, some of whose kings bore the name Apop [the equivalent of Semitic Agag in Velikovsky's opinion[9]] we would be hard pressed not to equate the two groups. Any other pastoral nations inclined to invade Egypt in that time frame would have to "run the gauntlet", so to speak, to reach the Nile delta. We cannot imagine the Amalekites tolerating competition for the abundant pasturage and water supply of the Nile tributaries. We have already witnessed, in the case of Moses and the Israelites, the likely reaction should some other group of shepherd warriors try to pass through the Amalekite homeland for destinations beyond.

There is yet one further confirmation that the Hyksos and Amalekites are alternative designations of the same group of people. Having argued for the beginning of the Hyksos dynasties in Egypt around the year 1241 B.C. it is time to describe their expulsion from Egypt and the immediate aftermath thereof in the days of the Israelite king Saul. Therein lies the absolute proof we seek.

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[9] Velikovsky's argument goes as follows: "The early Hebrew written signs as they are preserved on the stele of Mesha show a striking resemblance between the letters g (gimel) and p (pei). No other two letters are so much alike in shape as these: each is an oblique line connected to a shorter, more oblique line, and is similar to the written number 7; the size of the angle between the two oblique lines constitutes the only difference." *Ages in Chaos*, p. 72. If this argument is valid the Hebrew spelling (Agag) should be corrected to Apop. Velikovsky reasons instead that the Egyptian spelling needs to be changed, as argued in his earlier book *World's in Collision*, p. 151. We prefer to emend the Hebrew text.

End of the Hyksos Dynasties

When Velikovsky found parallels between the destruction of the Hyksos stronghold at Avaris, as described in Egyptian texts, and king Saul's attack on the "city of the Amalekites" in the Hebrew Bible (see below), he equated the two events, thus enabling him to date the expulsion of the Hyksos from Egypt and the beginning of the Egyptian 18th dynasty in the second half of the 11th century B.C. The reader should note carefully the logic of his argument. It was because the expulsion of Hyksos by Ahmose could be equated to the slaughter of the Amalekites by Saul that the 18th dynasty could be positioned at the end of the 2nd millennium B.C. For our revision the syllogism must be reversed. We have already established the fact, based on evidence filling near four voluminous volumes, that the 18th dynasty began around 1069 B.C., in the last century of the 2nd millennium B.C. It is for this reason that we are able to equate Apop (Apophis) and Agag, thus confirming our claim that the Hyksos and Amalekites are alternative names for the same group of warlike shepherds. The argument is extremely persuasive, the more so because the timelines of both nations dovetail perfectly.

We will refrain from discussing in depth Velikovsky's treatment of the situation, primarily because we disagree almost entirely with his interpretation of events. He believed mistakenly, that when, in response to a directive from the god of Israel, Saul destroyed the "city of the Amalekites", that Saul had actually journeyed to Egypt to destroy the Hyksos stronghold at Avaris. Nothing could be further from the truth. The problem for Velikovsky was the lack of a reliable timeline on which to compare the actions of Ahmose in Egypt and Saul in Judea. As a result he believed that Avaris was destroyed in the days of king Saul. The lack of a timeline is a problem that does not exist for this revision. We have consistently dated the expulsion of the Hyksos from Egypt and the beginning of the reign of Ahmose I to the year 1069 B.C. And we have clearly stated our opinion that Saul began his kingship in Israel around the year 1050 B.C. King Saul could not have been responsible for the fall of Avaris and the expulsion of the Hyksos. But he was responsible for the capture of the Hyksos king, leading ultimately to the death of Apop/Apophis. To explain his involvement we must examine in detail the final days of the Hyksos dynasties.

According to Egyptian documentation Apophis was driven from central Egypt by Kamose, the predecessor of Ahmose I. A seige of Avaris ensued but was interrupted by the death of Kamose. Around the year 1069 B.C. Ahmose succeeded Kamose and took up the task vacated by his predecessor. According to the memoirs of one of Ahmose's generals, *Ahmose son of Abana*, several protracted battles in the vicinity of Avaris preceded the sacking of the city. One last time we turn to Gardiner in his epic *Egypt of the Pharaohs* for a summary of the events.

> Yet Fate had not decreed that he [Kamose] should be the final conqueror of the Hyksos. That glorious achievement was reserved for his successor 'Ahmose I (Amosis in Manetho), whom later ages consequently honoured as the founder of the eighteenth dynasty. Details of the fall of Avaris are given in an inscription engraved on the wall of a tomb at El-Kab belonging to a warrior named 'Ahmose, son of Abana. Early in life this man replaced his father Baba, who had served under Sekenenre'. His own long military career started under Amosis, when the king sailed north to attack the enemy. Promoted from one ship to another on account of his bravery, he fought on foot in the presence of his sovereign, and on several occasions received as a reward not only his male and female captives, but also the decoration known as the God of Valour. The siege of the Hyksos fortress appears to have been no easy matter, and was followed by **another siege, lasting**

> **no less than three years, at Sharuhen, a place in the south-west of Palestine mentioned in the Book of Joshua (xix. 6).** This appears to have been the limit of Amosis's campaign in the Palestinian direction, for he had still to cope with the usurper in Nubia and with a couple of rebels who still remained on Upper Egyptian territory. EP 168-169. (emphasis added)

There are two items of extreme importance in Gardiner's summary account of the seige of Avaris and its aftermath. Of primary interest is what is not stated by Gardiner, largely because the subject is not broached by the general Ahmose. Ahmose says nothing about the death of Apophis. When we read the memoirs of the general it is clear that the fall of Avaris implied neither the death of the Hyksos king nor the ultimate defeat of the Hyksos army. For the record we reproduce the relevant sections of the El-Kab general's tomb inscription.

> One besieged the city of Avaris; I showed valor on foot before his majesty; then I was appointed to (the ship) 'Shining-in-Memphis.'
> One fought on the water in the canal: Pezedku of Avaris. Then I fought hand to hand, I brought away a hand. It was reported to the royal herald. One gave to me the gold of valor.
> Then there was again fighting in this place; I again fought hand to hand there; I brought away a hand. One gave to me the gold of bravery in the second place.
> One fought in this Egypt, south of this city; then I brought away a living captive, a man; I descended into the water; behold he was brought as a seizure upon the road of this city, (although) I crossed with him over the water. It was announced to the royal herald. Then one presented me with gold in double measure.
> One captured Avaris; I took captive there one man and three women, total four heads, his majesty gave them to me for slaves. BAR II 8-12

The absence of any mention of Apophis is important, as is the absence of any declaration of victory.

The second point of interest is that the inscription of general Ahmose continues immediately to describe the seige of Sharuhen, in southern Judea, several hundred miles to the east.

> One besieged Sharuhen for 6 years, and his majesty took it. Then I took captive there two women and one hand. One gave me the gold of bravery, [besides] giving me the captives for slaves.
> Now after his majesty had slain the Asiatics, he ascended the river to Khenthennofer, to destroy the Nubian Troglodytes …. BAR II 13-14

Some later scholars, including Gardiner, have emended the 6 years seige of Sharuhen to 3 years. Regardless, it seems to have been a hollow victory. It is noteworthy that Ahmose refers to the inhabitants of Sharuhen as Asiatics.

We ask the obvious questions. Why no declaration of victory following the fall of Avaris and why no mention of the death of Apophis? Why was the failure to kill Apophis at Avaris followed up immediately by a seige of distant Sharuhen? The reader can surely guess the answer. Apophis has clearly escaped the seige of Avaris and retreated to south-western Palestine, the location of the city of Sharuhen. There he has occupied that city together with that portion of his army which has survived with him. Sharuhen lies in the Negev, squarely within the traditional territory of the Amalekites. It may have been taken by force as Apophis fled his pursuers, or, more likely, it may have been an Amalekite stronghold for decades. We can only guess. But when the El-Kab general

follows his account of the fall of Avaris immediately by a summary account of the seige of Sharuhen, and when, after the fall of Sharuhen, he declares the pursuit of the Asiatics is finally over, there can be no doubt that Sharuhen belonged to the Hyksos. Egyptian documents consistently referred to the Hyksos as Asiatics.

We should mention in passing that a garbled version of this interpretation of the situation has existed for several thousand years. Early in the present era the Jewish historian Josephus, writing in his apologetic *Against Apion* (pp. 88-90), described the fall of Avaris and its aftermath. He argued that after a prolonged seige the Hyksos within the city agreed to conditions for their release. "They were all to evacuate Egypt and go whither they would unmolested. Upon these terms no fewer than 240,000, entire households with their possessions, left Egypt and traversed the desert to Syria. Then, terrified by the might of the Assyrians, who at that time were masters of Asia, they built a city in the country now called Judaea, capable of accommodating their vast company, and gave it the name of Jerusalem." Arguably this tradition contains elements of the truth. Many of the inhabitants of Avaris did survive and did seek sanctuary in a Judaean city. The city name is wrong. Sharuhen should be substituted for Jerusalem. The city was not built by the Hyksos. It was part of the inheritance of Simeon and therefore existed at the end of the 15th century B.C. But as corroboration of our general argument the story is important.

One final comment is necessary before we turn our attention to king Saul and the prophet Samuel. We notice in Ahmose's memoirs, in his terse description of the fall of Sharuhen, that again there is no mention of the death of Apophis. The city may have fallen; many Amalekites may have been killed; but Apophis appears to have escaped capture once again. And we can safely assume that much of his army escaped with him. When the Egyptians returned to Egypt, Apop very likely returned to Sharuhen. For upwards of a decade following, Apop (Agag) and his Amalekite army roamed southern Palestine, pillaging the villages of the emerging kingdom of Israel. So we are informed by the Hebrew Bible.

In a previous chapter we outlined in brief the chronology of Israel at the end of the 2nd millennium. In particular we noted the fact, repeated above, that Saul was enthroned as Israel's first king (by the prophet Samuel) around the year 1050 B.C. If we have correctly dated the beginning of the reign of Ahmose I to 1069 B.C., and assuming that the events recounted by Ahmose, son of Ebana consumed about 8 or 9 years[10], then Saul's coronation followed the end of the seige of Sharuhen by about a decade. If the dates for Ahmose were to be lowered by 5 or 6 years, to account for a possible accumulated error in the Ashakhet stele dates (much as we previously reduced the dates of Mentuhotep II) those 10 years might be reduced by half. Regardless, we assume that Apop/Agag began to harass Israel years before Saul became king. It is therefore not surprising that one of his first acts as king was to battle the enemies of Israel. Those enemies are listed in the biblical text. Amalek.receives special mention.

> After Saul had assumed rule over Israel, he fought against their enemies on every side: Moab, the Ammonites, Edom, the kings of Zobah, and the Philistines. Wherever he turned, he inflicted punishment on them. *He fought valiantly and defeated the Amalekites*, delivering Israel from the hands of those who had plundered them.

[10] Ahmose would date the beginning of his reign in 1069 B.C. Years were consumed in preparing for and carrying out the "prolonged" siege of Avaris, and as many as six years in laying siege to Sharuhen.

1 Sam 14:47, 48 (italics added)

From the text of the Hebrew Bible which follows it is clear that Saul's defeating the Amalekites meant only that he won some battles against this enemy. The text of 1 Samuel goes on immediately to suggest that Amalek remains active, and its king Agag/Apop is still alive and well.

> Samuel said to Saul, "I am the one the LORD sent to anoint you king over his people Israel; so listen now to the message from the LORD. This is what the LORD Almighty says: 'I will punish the Amalekites for what they did to Israel when they waylaid them as they came up from Egypt. Now go, attack the Amalekites and totally destroy everything that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.'" So Saul summoned the men and mustered them at Telaim – two hundred thousand foot soldiers and ten thousand men from Judah. Saul went to the ***city of Amalek*** and set an ambush in the ravine. Then he said to the Kenites, "Go away, leave the Amalekites so that I do not destroy you along with them; for you showed kindness to all the Israelites when they came up out of Egypt." So the Kenites moved away from the Amalekites.
> Then Saul attacked the Amalekites all the way from Havilah to Shur, to the east of Egypt. He took Agag king of the Amalekites alive, and all his people he totally destroyed with the sword. But Saul and the army spared Agag and the best of the sheep and cattle, the fat calves and lambs – everything that was good. 1 Sam 15:1-9 (emphasis added)

It is clear from this passage that the *city of Amalek* lies in the Negeb in south-western Palestine, south of the lands then controlled by the Philistines. The Kenites are known to have lived in that general area in the days of Saul, leaving no room for error in the geography being discussed.[11] Sharuhen is identified by most scholars with Tell el-'Ajjul in southern Palestine, about four miles southwest of modern Gaza. There is no good reason to distinguish Sharuhen and the "city of Amalek".

The biblical text of 1 Samuel next recounts the displeasure of Yahweh at Saul's reluctance to kill Agag as commanded. It documents Saul's defense of his actions (1 Sam 15:20) and Samuel's prediction that Saul, on account of his disobedience, would lose his kingdom (1 Sam. 15:28). Samuel then took matters in hand, calling for an audience with Agag, whence he proceeded to execute the Hyksos/Amalekite king.

> Then Samuel said, "Bring me Agag king of the Amalekites." Agag came to him confidently, thinking, "Surely the bitterness of death is past." But Samuel said, "As your sword has made women childless, so will your mother be childless among women." And Samuel put Agag to death before the LORD at Gilgal. 1 Sam. 15:32, 33

Until the identification made by Velikovsky over a half century ago the most careful student of the Bible would have no idea that this text described the death of Aweserre Apop, the last and one of the most feared of the Hyksos kings of Egypt.

We rest our case. The Hyksos and the Amalekites are the same ethnic group. They were the Semitic descendants of Esau, and their last king, Agag/Apop in the Hebrew Bible and

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[11] S.v. Kenites in Harper's Bible Dictionary: "During Saul's reign (late eleventh century B.C.) a section of the Negeb, evidently in the Arad area (cf. Judg. 1:16), was known as "the Negeb of the Kenites" (1 Sam. 27:10)

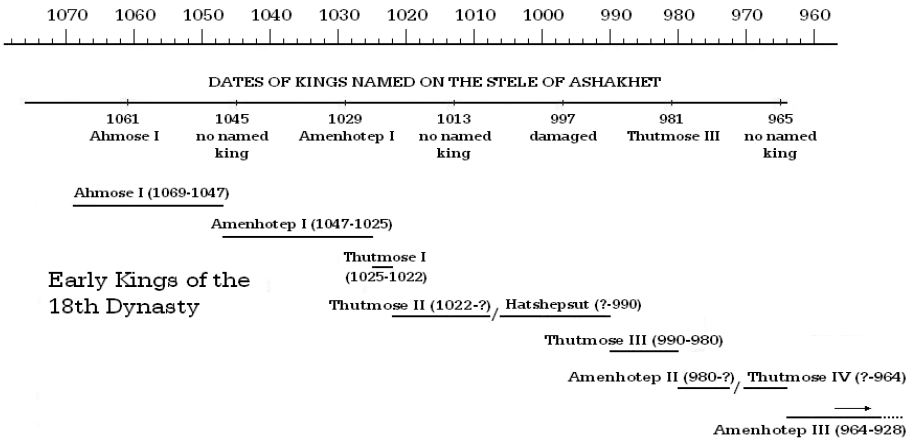
Apop/Apophis in Egyptian texts, was executed by the Hebrew prophet Saul around the year 1050 B.C.

Early 18th Dynasty Chronology

In order to close the circle we conclude our chapter by providing a timeline for the early kings of the 18th dynasty. In our third book we provided dates for all 18th dynasty kings beginning with Amenhotep III (964-928 B.C.) Here we trace our way back to the beginning of the dynasty. The regnal dates provided in Figure 25 are tentative at best. With the 18th dynasty kings we cannot depend entirely on the reign lengths cited by Egyptologists. The reader will recall how, in chapter six of our second book, we argued that many 18th dynasty pharaohs had namesakes in the 25th dynasty. The problem was created when the 25th dynasty kings robbed the tombs of the 18th dynasty pharaohs and stole not only their burial artifacts, but their identities as well. Thus when Egyptologists suggest that the highest date on the monuments for Thutmose I was his 18th year, and the highest date for Thutmose III was his 54th year, we must disregard those statements. The 54th year inscription belongs to Piankhi, alias Menkheperre Thutmose. The mummy of the 18th dynasty Thutmose I belongs to a youngster who barely survived his teens. He certainly did not reign into his 18th year. Our only guiding lights are the anatomical studies discussed in our earlier book and the dates of the early 18th dynasty kings named on the Berlin stele. A few of the earlier kings, Ahmose I and Amenhotep I, have no known 25th dynasty namesakes, and are therefore more confidently positioned. But a question mark surrounds many of their successors. We leave this record of our opinion on the subject without further comment. Needless to say, there are problem areas.[12] Resolving the problems would require an exhaustive examination of virtually every dated Egyptian artifact or inscription purporting to originate from this dynasty. That is clearly a task for someone with more time on his/her hands than has this author.

[12] Of considerable interest to this author is the fact that Hatshepsut must have ruled Egypt prior to the year 981 B.C., when the Berlin stele names Thutmose III as the reigning king. Assuming that Solomon began his kingship around the year 970 B.C. we are compelled to reject Velikovsky's lengthy argument equating Hatshetsup and the Queen of Sheba of biblical text fame. This author at least was otherwise inclined to accept the equation Hatshetsup = Queen of Sheba. Perhaps in time the problem can be resolved, either by slightly reducing the Berlin stele dates and/or placing Solomon on the throne earlier than is normally done.

Figure 25: Revised Chronology of the Early 18th Dynasty Kings


1070 1060 1050 1040 1030 1020 1010 1000 990 980 970 960
DATES OF KINGS NAMED ON THE STELE OF ASHAKHET
1061 Ahmose I
1045 no named king
1029 Amenhotep I
1013 no named king
997 damaged
981 Thutmose III
965 no named king
Ahmose I (1069-1047)
Amenhotep I (1047-1025)
Thutmose I (1025-1022)
Early Kings of the 18th Dynasty
Thutmose II (1022-?) / Hatshepsut (?-990)
Thutmose III (990-980)
Amenhotep II (980-?) / Thutmose IV (?-964)
Amenhotep III (964-928)

Some Final Thoughts

We end this book, and thus this series of books, with a brief comment. At minimum there exists a remarkable agreement between the revised chronology of dynastic Egypt outlined in this book and a host of supportive data, including the biblical timelines for the lives of Joseph and Moses independently constructed from dates supplied in the Hebrew Bible. Thus far we have outlined a remarkable correspondence between the lives of the biblical patriarch Joseph and the Egyptian vizier Imhotep, quoted a statement by Manetho regarding the Heracleopolitan king Acthoes which supports our contention that Moses was born during this king's reign, and reflected on the Turin Canon testimony to a kingless time following Seankhkare Mentuhotep III, corresponding to identical statements in the Admonitions of Ipuwer which we have otherwise dated in this time frame. We have presented the unambiguous witness of the Berlin stele to a century long interlude following Mentuhotep III which parallels the time of chaos and civil warfare documented in the *Admonitions* and the *Prophecies of Neferti*. We have remarked on the fact that Seankhkare died suddenly and mysteriously, probably in the eastern Delta, in conditions that did not permit his followers to complete his temple, much less his tomb, all to be expected if indeed he was the pharaoh of the Exodus. And perhaps most significant of all is the entire argument relating to the equation Hyksos = Amalekites, with its crowning argument related to the biblical data describing the capture and death of the Amalekite/Hyksos king Apop/Agag. In all cases, the timeline supplied by the Berlin stele totally supports the timeline represented by the Jewish scribes in the Hebrew Bible. Is it merely coincidental that these and multiple other supportive arguments can be brought to bear in agreement with the revised chronology in this our final book. We don't think so. To this point in time we have filled four books with hundreds of such convenient corroborative arguments. If our thesis is not true, where are the contradictions that should necessarily result from the radical displacement and distortion of Egyptian dynasties as documented in this book. In our first published book, when we moved the 26th Egyptian dynasty forward in time by precisely 121 years, and dynasties 22-25 forward in time by 121-300 years, we asked the following provocative question.

> Relocating almost three hundred years of history should result immediately in a multitude of irresolvable conflicts. Unless, of course, the sequence of kings belongs elsewhere and has been correctly repositioned. In that event conflicts should be resolved, not created.[13]

That statement can, in modified form, be applied to each of the four books in our *Displaced Dynasties* series. In virtually every case, our displacement of dynasties has resolved conflicts and answered questions that have perplexed scholars for centuries. Multiple contradictions created by the errant traditional history have all but disappeared.

We end our revision by echoing the refrain we have oft repeated.

LET THE READER DECIDE.

[13] *Nebuchadnezzar & the Egyptian Exile*, p. 34.